THE

BRITISH CRITIC,

For OCTOBER, 1800.

——— cogites
Id optimum eſſe, tute ut ſis optimus;
Si id nequeas, ſaltem ut optimis ſis proximus. PLAUT.

Strive to be firſt in merit, or at leaſt
To follow thoſe who fill the higheſt claſs.

ART. I. *The Hiſtory and Antiquities of the County of Leiceſter. By John Nichols, F. S. A. Edinb. and Perth. Volume III. Part I. Containing Eaſt-Goſcote Hundred.* Folio. 576 pp. 2l. 12s. 6d. Large Paper 3l. 13s. 6d. Nichols. 1800.

THE high degree of merit diſplayed in the two former volumes of this valuable work, received our fulleſt teſtimony at the time of their appearance. We now congratulate the reader on the publication of Vol. III, Part I, which he will find in no reſpect inferior to the former, either in the diligence, accuracy, or judgment diſplayed by the author, or in the value, importance, and curious ſelection of his intereſting materials. In one reſpect this volume has an advantage over the preceding, for Mr. Nichols has been fortunate enough to recover the long-loſt volume of Burton's Hiſtory of Leiceſterſhire, which had been "copiouſly interleaved and enlarged with various marginal notes, &c. for a ſecond edition, by the author, as appears by his writing in the title-page, and a long

A a ſecond

ſecond Preface, dated Lindley, ... 1641, near 20 years after the firſt*."

That Preface is here given at large, with all Burton's intended prolegomena: and "all his additions to the hundreds of Fremland, Gartre, and Eaſt Goſcote, will be found either in their proper places, or at the end of the preſent volume."

The work before us is ſo replete with various and intereſting information, that not only the antiquary and topographical hiſtorian, not only the genealogiſt, the biographer, and inveſtigator of general hiſtory, but the naturaliſt, and even the admirer of the fine arts, will each occaſionally find amuſement prepared for his taſte.

To inſtance in natural hiſtory, a very curious account is given in p. 82 and ſeqq. of the remarkable petrifactions found at *Barrow-upon-Soar*, well engraved in two folio plates; in which are exhibited ſome of the moſt perfect forms of fiſhes, apparently of the bream kind (now in the Woodwardian collection at Cambridge) accompanied with ſcientific explanations, by *Dr. Pulteney* and *Mr. Crabbe*, to whom the author pays deſerved acknowledgments; though, in truth, his own meritorious labours have, with the faireſt title, procured him the friendſhip and aſſiſtance of men of learning and diſtinction in every branch of literature and ſcience.

On the ſubject of theſe petrified fiſhes, we cannot but remind the reader of that very extraordinarily fine ſpecimen of a bream alſo, one of the moſt perfect that ever was diſcovered; which Dr. Naſh (in his Hiſtory of Worceſterſhire, vol. i,) has had engraved in his plate of natural curioſities; mentioning that it was found at Cleve in Worceſterſhire; but has omitted to inform the naturaliſt that it was then in the poſſeſſion of the Rev. Mr. Cleiveland, Rector of All Saints in Worceſter, who had many other rare ſpecimens in natural hiſtory, of which he was a curious and diligent collector†.

On the ſubject of the fine arts, we muſt not omit to mention the uncommon excellence of many of the engravings‡, of which the plates xxv, xliv, xlv, with ſeveral others, would de-

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* From a Letter of the hiſtorian of Staffordſhire, Mr. Shaw, firſt printed in Gent. Mag. vol. lxiv, p. 1080.

† We have been informed, that it coſt Mr. Cleiveland at the quarry three guineas.

‡ It ought to be mentioned, for the honour of the author, that he has moſt liberally, and without regard to the expence (where the plates were not preſented to him) exhibited every curious monument, as well as every church, and moſt gentlemens' ſeats in the county.

ſerve

ſerve a place in any collection. Nor muſt we paſs unobſerved the following information, concerning thoſe excellent painters in miniature, *Iſaac* and *Peter Oliver*, which the late Lord Orford would have received with peculiar pleaſure. Of the former of theſe, Lord Orford ſays*, "We may challenge any nations to ſhow a greater maſter;" and of the latter, that he was "worthy of being compared with his father;" yet confeſſes, "of the family of *Iſaac Oliver* I find no certain account." But the indefatigable inveſtigator, Mr. Nichols, has found them to be deſcended of a Leiceſterſhire family, which had lands at *Eaſt-Norton*, in the pariſh of *Tugby*†, for which he quotes his venerable predeceſſor, Burton.

"In 1570, *Thomas Oliver* died ſeiſed of a capital meſſuage in Eaſt Norton, and certain lands thereto belonging, leaving *Richard Oliver*, his ſon and heir, of the age of 22 years. Of this family (as I have heard) was that curious artiſan in limning, Mr. *Iſaac Oliver*, whoſe divers pieces in very ſmall models, drawn ſo exactly to the life, do ſet forth his ever-living praiſe; whoſe maſter in that art, and in the ſame kind, was Mr. *Nicholas Hilliard*, an excellent drawer, deſcended of an antient family in Yorkſhire, who about the middle of Queen Elizabeth's reign was the firſt (that ever I heard) that drew pictures in ſuch ſmall proportions, admired even by ſtrangers; who left another expert ſcholler, Mr. *Rowland Lockey* (one whom I knew very well when he dwelt in Fleet-ſtreet), who was both ſkilful in limning, and in oil-works and perſpectives; at whoſe houſe I once ſaw a neat piece in oil, containing in one table the picture of ſir John More, a judge of the king's bench, temp. Henry VIII. and of his wife; and of ſir Thomas More, lord chancellor, his ſon, and his wife; and of all the lineal heirs male deſcended from them; together with each man's wife, unto that preſent year living‡."

In the margin are ſubjoined ſome very valuable and intereſting annotations, giving many curious particulars, collected in Burton's MS. concerning the origin and progreſs of the arts of painting, ſculpture, &c. in Italy, and concerning ſome of

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* See Lord Orford's Works, in 5 vols. 4to. 1798, vol. iii, p. 130–134, p. 155–157.

† Vide p. 489.

‡ He does not ſay, that Lockey painted this very curious picture; which, from the ſubject, was evidently the work of Holbein, and is now, if we are rightly informed, in the poſſeſſion of William Sotheby, Eſq. at his houſe in Seymour Place, London. We need not inform the reader, that to this gentleman the admirers of poetry are indebted for the excellent verſion of "Oberon," 1798, 4to. for the fine poem on "The Battle of the Nile," 1799, 4to. (ſee Brit. Crit. vol. xii, p. 513, and vol. xiii, p. 187) and many other productions of taſte and genius.

the firſt writers on the ſubjects there. To which, being too long for this publication, we beg leave to refer the reader.

To extract, or even to point out to the curious reader, the many paſſages deſerving notice in this large and multifarious volume, would be a vain undertaking; we ſhall, therefore, note a few of the paſſages that more particularly caught our attention.

"The Certificate of the Survey of all the goodes, plate, juells, and ornaments of everye churche and chappell, within the weſt parte of the hunderde of Goſcott, &c*." (Anno 6. Edw. 6.) is extremely curious and intereſting, as it ſhows what were the church plate, ſacred utenſils, and ſacerdotal veſtments, in the pariſh churches at the time of the Reformation.

In the pariſh of *Alexton* (p. 6 et ſeqq.) we have a hiſtory of the noble family of *Blount*, Lords Mountjoy, in which to the account of Dugdale in his Baronage, vol. i, p. 518, Mr. Nichols has added many curious particulars. But the hero of this illuſtrious houſe was *Charles Blount, Lord Mountjoy*, the laſt who enjoyed the title; to whom Ireland is more indebted than to any Engliſh commander, from the time of King Henry II. Of him, therefore, it is to be wiſhed, that a further account had been given, from the Iriſh hiſtorians. For, after the miſconduct or ſimplicity of the Earl of Eſſex had made him the dupe of that arch rebel the inſidious O'Neil, and had drawn him to abandon the command with which he had been entruſted by Queen Elizabeth, that iſland was near being loſt to England; when Lord Mountjoy, being appointed his ſucceſſor, by the moſt heroic exertions, and the moſt judicious counſels, wholly reſtored the Engliſh government, brought the rebellious Tyrone to the moſt complete ſubmiſſion, and left Ireland prepared to receive all the improvements, which King James, by a ſyſtem of the wiſeſt policy, introduced into that kingdom; being ſuch as ought to reſcue the name of this Prince from the contempt in which, on account of his ſlighter errors, it has been too cuſtomary to hold it. For theſe good ſervices, Charles Lord Mountjoy was, on 25 Jac. 1. from being only Lieutenant or Deputy, conſtituted Lord Lieutenant of Ireland, and on the 21ſt of June following was created Earl of Devonſhire, and was alſo made a Knight of the Garter: but being a man of ſtrong feelings, and ſuffering great unhappineſs from an unfortunate female connection†, he did not enjoy his high-merited honours more than three years, dying April 3, 1606.

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* In page [*5].

† Concerning which ſee Moriſon, and other writers of that time.

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In examining the diſplay of ancient manners, which is not the leaſt intereſting ſubject of a work like this, the reflecting reader will be led to rejoice that he does not live in thoſe barbarous ages, when the moſt ferocious manners prevailed, and the moſt atrocious crimes were committed; ſuch, for inſtance, as the following, recorded of the ancient proprietor of *Aſhby-Folvile*.

"In 1326, *Euſtace de Folvile*, and two of his brothers, having been threatened by *Roger de Beler*, one of the Juſtices itinerant, and then very old, they took the law into their own hands, and barbarouſly murdered the judge in a valley near Rereſby." P. 21.

To this is ſubjoined, in a note, a very curious paſſage, from the ancient manuſcript whence the above article is extracted; wherein, beſides recording his murder, it is added:

"*Iſte Rogerus fundavit cantariam ſecularium ſacerdotum apud Kirkby Bellers in Com. Leceſtr, &c...Hic oppreſſor fuit Eccleſiarum, et aliorum vicinorum religioſorum pro cupiditate poſſeſſionum quas cupierit ad donationem* CANTARIE *ſue.*"

As in the fate of this Judge we have a curious picture of the manners of his time, ſo in this account of his *Chantry* we have a no leſs intereſting diſplay of the religion. The Chantry was founded to maintain prieſts to pray for his ſoul; yet in eſtabliſhing it he contracts the guilt of robbery, and even ſacrilege, according to the then prevailing creed. What an opinion muſt this Judge and his confeſſors have of the Divine Juſtice, to ſuppoſe it could be appeaſed by deeds of rapine and wrong!

In his deſcription of the church of *Aſhton Folvile* (p. 31) Mr. N. is at a loſs to account for two large and ancient horſe-ſhoes on the door. But they are probably relics of ſome juriſdiction exerciſed here by the noble family of De Ferrers, ancient Earls of Leiceſter and Derby, of whom the horſe-ſhoe was a well-known enſign. In the neighbouring county of Rutland, the great door of the County-Hall at Oakham exhibits the fulleſt diſplay of this their armorial bearing; and every noble ſtranger who enters the town, is obliged to add one to the number of theſe badges of the ancient *Domini de Ferrariis*, as they are called in old charters.

In p. 157 is given an account of a very uncommon flood, which, on May 12, 1696, came ruſhing down "from the Foreſt Hills," near *Beaumanoir*, and deluged the farm-yards and "all the meadows" in an extraordinary manner. This was apparently produced by the diſcharge of a cloud, or what is called a water-ſpout; of which, a ſimilar inſtance occurred within theſe few years at Broomſgrove in Worceſterſhire, when a deluge

luge came pouring from the hills, which overflowed the town and the adjacent vale, to a height truly aſtoniſhing.

In *Brockeſby* (p. 189 and ſeqq.) we have a very full account of the family of *Villiers*, which produced the two Dukes of Buckingham, ſo diſtinguiſhed in the reigns of the Stuarts. The great number of intereſting particulars which are here collected relating to this remarkable family, and eſpecially to the two ſtriking characters above-mentioned, would alone make this work an important acceſſion to the libraries of the curious.

From this part of the work we ſhould be glad to inſert many of thoſe particulars; but as we ſhould not do juſtice to the ſubject by partial extracts, we ſhall content ourſelves with the very judicious remarks ſuggeſted here by the noted ſtory of the ghoſt of Sir George Villiers, the father of the firſt Duke, who appeared to warn him of his approaching fate. It is related at large by Lord Clarendon in his Hiſtory; and of the ſame ſtory the preſent author has inſerted three other curious accounts. As there can be but few of our readers who may not have recourſe to Lord Clarendon's Hiſtory, we ſhall not repeat his narrative here; but we cannot refuſe to ourſelves the pleaſure of inſerting the following very ſenſible reflections on the ſubject, which ought always to accompany that extraordinary relation.

"On the whole of this ſtory, there is ſtrong reaſon to ſuſpect, that Towſe [the perſon to whom the ghoſt was ſaid to have appeared] was employed by the Duke's mother, finding her own remonſtrances of no effect, and her ſon's danger increaſe with the popular diſcontent, to pretend a meſſage to him from his father's ſpirit, as the laſt effort to influence his conduct, and preſerve his life. The man was by no means a low or obſcure perſon: he was once ſolicited to fill a ſeat in parliament, and once to accept the honour of knighthood, both which he declined; he was alſo known to the Dutcheſs, and ſhe might the rather truſt him with her purpoſe, as he had received obligations from the family, which he was always ready to acknowledge. This conjecture ſeems to receive ſome degree of probability from the conference between the Duke and his mother at his haſty return from hunting to Whitehall. The Duke doubtleſs ſaw through the contrivance; for, if he had believed that the man had really ſeen an apparition, and from that learned the ſecret particulars that were to obtain him credit, what ſhould induce him to repair in ſuch haſte to his mother, to expoſtulate with her, whom he had always treated with profound reverence, ſo loudly as to be heard to the next apartment; to leave her not only with a troubled but an angry countenance, overwhelmed with tears, and in the higheſt agony? Particulars which will be eaſily accounted for, if it be ſuppoſed, that he ſuſpected her to have employed this monitor, and, to gain him credit, truſted him with ſecrets which ſhould not have been related. This will alſo account for the turbulence with Towſe. A meſſage from the dead would rather have been received with

with aſtoniſhment, reverence, and awe; and the particulars, which he declared known only to himſelf and one more, could have produced no expoſtulation with the relator, except they gave him reaſon to ſuſpect a colluſion*."

The memoirs of the ſecond Duke of Buckingham, author of the Rehearſal, are no leſs curious; and conclude with Lord Arran's remarkable letter concerning his death, to which we deſire to refer the reader: but we think there is no ſufficient reaſon to ſuppoſe with Mr. N. that the Duke was privy to Blood's attempt to aſſaſſinate the Duke of Ormond, in 1670; as it was not till afterwards, when in conſequence of his daring attempt to ſteal the crown, and his being introduced to King Charles II, and pardoned by him, that he became at all known to his courtiers.

Mention is made of a whole-length portrait of this Duke, and his brother Francis, by Vandyke, at the Queen's houſe. A lover of the fine arts will be glad to learn that there is another picture of him in his garter-robes, in the maſter's apartments at the Charter-Houſe, where it was placed by Martin Clifford, who obtained the maſterſhip through his Grace's recommendation. There was alſo another picture, and perhaps is ſtill at Windſor, in a gallery, which exhibited all the portraits of the Knights of the Garter, at a celebrated inſtallation, temp. Car. II, painted for Vere, the laſt Earl of Oxford†.

We cannot diſmiſs the pariſh of *Brookeſby*, without informing the reader, that the account of the Villiers family is followed by memoirs, no leſs particular, of the ſubſequent proprietor, *Sir Nathan Wrighte*, Lord-Keeper of the Great Seal, in the reign of Queen Anne, and his family.

In the account of the Priory of *Laund* (p. 312) we have valuable memoirs of *Thomas Lord Cromwell*, who obtained a grant of it at the diſſolution; with fine engraved heads of him and his ſon *Gregory*, who, by a new patent, December 18, 1540, was created *Baron Cromwell of Okeham*. And in the account of their deſcendants, this author has made valuable additions to Dugdale's Baronage; but in the account of the Iriſh branch, who were Viſcounts Lecale, and Earls of Ardglaſs, in that kingdom, he has too cloſely followed that great genealogiſt in his orthography, who deſcribes Anne, daughter

* "Clarendon, pp. 42–44."

† The houſe in which they were preſerved is now, we believe, in poſſeſſion of the Queen; whether the pictures are now there we kn not.

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of Edward, third Lord Cromwell, as wife of Sir Edward Wingfield, of "Poore's Court," in Ireland, Knight, whereas it ſhould be "Power's Court," the very ſeat of their preſent deſcendant, the Right Hon. Richard Wingfield, Lord Viſcount Powerſcourt, in the County of Wicklow.

The revival of the public attention to that original genius, the celebrated *Democritus Junior*, will make the memoirs collected in p. 415 and ſeqq. of *Robert Burton*, author of their favourite *Anatomy of Melancholy*, exceedingly acceptable to its admiring readers: as a ſhort abſtract of theſe Memoirs, we ſhall juſt give the following particulars.

"He was ſecond ſon of Ralph Burton, Eſq. of Lindley, Co. Leiceſter, and younger brother to William, the hiſtorian of that County, was born 8 Feb. 1576; educated at the Free-ſchool, of Sutton Cold-Field; admitted in 1593, a Commoner of Brazen-Noſe College in Oxford; elected a ſtudent of Chriſt Church in 1599; took the degree of D. D. in 1614; was on 29 Nov. 1616, preſented by the Dean and Chapter of Ch. Ch. to the vicarage of St. Thomas, in the ſuburbs of Oxford (to the pariſhioners whereof he always gave the ſacrament in wafers); which with the rectory of Segrave in Co. Leiceſtr. given him in 1630, by George Lord Berkley, he held till his death, which happened at Chriſt Church, Jan. 25, 1639-40."

The reader will find ſome further particulars of the ſame perſonage, among the Additions, &c. in p. 557.

In the account of *Sileby* (p. 425) we have a very valuable piece of biography, intitled, "Some Account of RALPH HEATHCOTE*, D. D. written in 1789, by himſelf." In which we have a rare inſtance of a writer handling ſo delicate a ſubject as his own Hiſtory, with a good-humoured freedom, and without any appearance of offenſive vanity. We ſhall not anticipate the reader's pleaſure in peruſing the full and complete narrative; but cannot help indulging him here with the following paragraph, as it exhibits ſome curious features of the character of one of the moſt diſtinguiſhed writers of the laſt age.

Dr. Heathcote having mentioned two publications of his, in 1752, on the ſubject of Dr. Middleton's controverſy concerning the Miraculous Powers, &c. the one intitled, "Curſory Animadverſions on the Controverſy in General," the other, "Remarks upon a Charge of Dr. Chapman," thus proceeds:

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* He was vicar of Sileby, in which he ſucceeded his father Ralph Heathcote, M. A. who died in 1765, as it is printed in p. 424 and 428; but in 1768, in the Note, p. 425. But the former is the true date, as appears from p. 427.

"Upon

" Upon the publication of my firſt Middletonian pamphlet, my bookſeller tranſmitted the compliments of Dr. Warburton to the unknown author; for I had not yet courage enough to ſet my name to my Engliſh productions. I was greatly ſurpriſed; but ſoon after perceived that, Warburton's ſtate of authorſhip being a ſtate of war, it was his cuſtom to be particularly attentive to all young authors of forward aſpiring ſpirit, in hopes of enliſting them afterwards into his ſervice. Accordingly, when my ſecond pamphlet came out, he learned my name, and ſent me not only his compliments, but the offer alſo of his aſſiſtant preacher's place at Lincoln's Inn Chapel, with the ſtipend of *half-a-guinea for each ſermon*. The ſtipend, to be ſure, was paltry, but the offer and the place were very agreeable to me; for I had ſome time before formed a ſcheme of living in London, in order to aſſociate and converſe with *literati*, and more effectually to gratify my humour, which, partly from the love of letters, but chiefly from ill health, was grown more retired and ſtudious. I removed to town June 1753, and ſoon found my way into a Society of Gentlemen, who met once a week to drink coffee, and to talk *learnedly* for three or four hours. This ſociety, as it was called, conſiſted of Dr. Jortin, Dr. Birch, Mr. Wetſtein, Mr. De Miſſey, Dr. Maty, and one or two more; and it flouriſhed till the death of Birch in 1766, though it was weakened by the departure of Jortin to Kenſington in 1762.

" The works of lord Bolingbroke were publiſhed in 1754; and as all were ready to ſhew their zeal (not forgetting their parts and learning) againſt heterodoxy and irreligion, ſo, in 1755, I alſo publiſhed what I called " a Sketch of Lord Bolingbroke's Philoſophy;" though indeed my object was, to vindicate the moral attributes of the Deity, where lord Bolingbroke was chiefly original, other matters being only touched occaſionally. The latter end of this year came out, " The Uſe of Reaſon aſſerted in Matters of Religion, in Anſwer to a Sermon preached by Dr. Patten, at Oxford, 13 July, 1755;" and, the year after, a Defence of this againſt Dr. Patten, who had replied. Theſe were favourably received by the public; yet, when the heat of controverſy was over, I could not look into them myſelf without diſguſt and pain. The ſpleen of Middleton, and the petulancy of Warburton, who were then the writers in vogue, had too much infected me, as they had other young ſcribblers; though I never had the honour to be of what Hume, in his Life, calls the Warburtonian School. The ſubſtance, however, of theſe two pieces, purged entirely from all that ferment which uſually agitates theological controverſy, came forth in my " Concio ad Clerum," preached at Cambridge for my Doctor in Divinity's degree, July 4, 1759."

We refer the reader to the account at large of all Dr. Heathcote's publications, who was engaged in the other controverſies of his time, and in 1763, 4, 5, preached the Boyle Lectures, by the appointment of Secker Archbiſhop of Canterbury; two of which he publiſhed in 1763. He died May 28, 1795, aged ſeventy-four.

Among the many curious anecdotes with which this volume abounds, none perhaps are more intereſting than what are given

in p. 487. of the early hiſtory of Mr. Law, the famous projector of the Miſſiſſippi ſcheme in France, who had been obliged to leave England in 1694, for killing in a duel Mr. Edward Wilſon, a younger ſon of Thomas Wilſon, Eſq. of Kevthorpe, in this county, for which he had ſerved the office of High-Sheriff in 1685.

"For this offence Mr. Law was tried at the Old Bailey; ſentence of death was paſſed on him April 20, 1694; and in the proceedings publiſhed by authority the ſtatement is thus given*:

"John Law, of St. Giles's in the Fields, gent. was arraigned upon an indictment of murder, for killing Edward Wilſon, gent. commonly called Beau Wilſon; a perſon which, by the common report of fame, kept a coach and ſix horſes, maintained his family in great ſplendour and grandeur; being full of money; no one complaining of his being their debtor: yet from whence, or by what hand, he had the effects which cauſed him to appear in ſo great an equipage, is hard to be determined. The matter of fact was this. There was ſome difference happened to ariſe between Mr. Law and the deceaſed concerning a woman, one Mrs. Lawrence, who was acquainted with Mr. Law; upon which, on the 9th of April inſtant, they met in Bloomſbury-ſquare, and there fought a duel; in which Mr. Wilſon was killed. It was made appear alſo that they had met ſeveral times before, but had not opportunity to fight; beſides, that there were ſeveral letters ſent by Mr. Law, or given to Mr. Wilſon by him; which letters were very full of invectives, and cautions to Mr. Wilſon to beware, for there was a deſign of evil againſt him; and there were two letters ſent by Mr. Wilſon, one to Mr. Law, and the other to Mrs. Lawrence. Mr. Wilſon's man, one Mr. Smith, ſwore that Mr. Law came to his maſter's houſe a little before the fact was done, and drank a pint of ſack in the parlour; after which, he heard his maſter ſay, that he was much ſurpriſed with ſomething that Mr. Law had told him. One Captain Wightman, a perſon of good information, gave account of the whole matter; and ſaid that he was a familiar friend of Mr. Wilſon; and was with him and Mr. Law at the Fountain Tavern in the Strand, and after they had ſtayed a little while there, Mr. Law went away. After which, Mr. Wilſon and Captain Wightman took coach, and were driven towards Bloomſbury; whereupon, Mr. Wilſon ſtepped out of the coach into the Square, where Mr. Law met him; and, before they came near together, Mr. Wilſon drew his ſword, and ſtood upon his guard. Upon which, Mr. Law immediately drew his ſword, and they both paſſed together, making but one paſs, by which Mr. Wilſon received a mortal wound on the lower part of the ſtomach, of the depth of two inches, of which he inſtantly died. This was the ſum of the evidence for the King. The letters were read in court, which

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"* From the Proceedings of the King and Queen's Commiſſioners at the juſtice-hall in the Old Baily, being the 18th, 19th, and 20th days of April, 1694, and in the 6th year of their Majeſties' reign."

were

were full of aggravations on both parts, without any name ſubſcribed to them. There were other witneſſes that ſaw the duel fought; who all agreed in their depoſitions, that they drew their ſwords, and paſſed at each other, and preſently Mr. Wilſon was killed. Mr. Law, in his defence, declared that Mr. Wilſon and he had been together ſeveral times before the duel was fought; and never any quarrel was betwixt them till they met at the Fountain Tavern; which was occaſioned about the letters; and that his meeting with Mr. Wilſon in Bloomſbury was merely an accidental thing; Mr. Wilſon drawing his ſword upon him firſt, upon which he was forced to ſtand in his own defence. That the misfortune did ariſe only from a ſudden heat of paſſion, and not from any prepenſe malice. The Court acquainted the jury, that if they found that Mr. Law and Mr. Wilſon did make an agreement to fight, though Mr. Wilſon drew firſt, that Mr. Law killed him, he was (by the conſtruction of the law) guilty of murder; for, if two men ſuddenly quarrel, and one kill the other, this would be but manſlaughter: but this caſe ſeemed to be otherwiſe; for this was a continual quarrel, carried on betwixt them for ſome time before: therefore muſt be accounted a malicious quarrel, and a deſign of murder in the perſon that killed the other: likewiſe that it was ſo in all caſes. The trial laſted long; and the priſoner had perſons of good quality, who gave a fair account of his life in general, and that he was not given to quarreling, nor a perſon of an ill behaviour. The jury, having conſidered of a verdict very ſeriouſly, found that Mr. Law was guilty of murder."—It appears, however, that he received a pardon from the Crown, but that he was detained in priſon, on an appeal from the relations of Mr. Wilſon; whence, in about eight months, he found means to make his eſcape; on which occaſion the following advertiſement was publiſhed in the London Gazette of Jan. 3—7, 1694-5. "Captain J. Lawe, aged 26, a Scotchman, lately a priſoner in the King's Bench for murther, a black lean man, about ſix feet high, large pock-holes in his face, big high noſe, ſpeech broad and loud, has made his eſcape from the ſaid priſon. Whoever ſecures him ſo as to be delivered in the ſaid priſon, ſhall have 50l. paid immediately by the Marſhal of the ſaid King's Bench." This advertiſement proved ineffectual; Mr. Law getting clear off; and it was probably about this time that he firſt viſited the continent."

"The intermediate adventures of Mr. Law (who afterwards projected the Miſſiſſippi ſcheme in France) are foreign to our purpoſe. But, in 1721, having found means to pacify the ſurviving relations of Mr. Wilſon, by the payment, it is ſaid, of not leſs than 100,000l*. and receiving an invitation from the Britiſh miniſtry to return to his native country, he embarked on board the Baltic ſquadron, commanded by Sir John Norris, being accommodated in the admiral's own ſhip.

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* His payment of ſo large a ſum at this time is very improbable, as Law was then a refugee from France, in conſequence of the failure of his ſcheme, and was faſt declining into indigence, as will appear below. *Rev.*

Landing

Landing at the Nore, Oct. 20, 1721, he proceeded to London; was preſented to King George I. by Sir John, and took a houſe in Conduit Street, where he was daily viſited by perſons of the firſt quality and diſtinction. The favourable manner in which Mr. Law was received, occaſioned no ſmall umbrage to the antiminiſterialiſts, and was judged of importance ſufficient to occupy the attention of Parliament; for, when the Houſe of Lords met on the 26th of October, Earl Coningſby repreſented to that auguſt aſſembly how dangerous it might be, on ſeveral accounts, to entertain and countenance ſuch a man as Mr. Law, and deſired that a day might be appointed for taking this matter into conſideration. Their lordſhips having appointed the 9th of November for the diſcuſſion of this buſineſs, Earl Coningſby on that day reſumed his argument; ſaying that, for his part, he could not but entertain great jealouſy of a perſon, who had done ſo much miſchief in a neighbouring kingdom, and who being ſo immenſely rich as he was reported to be, might do a great deal more hurt here, by tampering with many who were grown deſperate by being involved in the calamity occaſioned by the fatal imitation of his pernicious projects; that this perſon was the more dangerous, in that he had renounced not only his natural affection to his country, and his allegiance to his lawful ſovereign, by being naturalized in France, and openly countenancing the Pretender's friends; but, what was worſt of all, and weighed moſt with him, that he had renounced his God, by turning Roman Catholic; concluding, that their lordſhips ought to inquire whether Sir John Norris had orders to bring him over. To this laſt part of the Earl's ſpeech, Lord Carteret anſwered, in ſubſtance, that Mr. Law had many years ago the misfortune to kill a gentleman in a duel; but that having at laſt received the benefit of the King's clemency, and the appeal lodged by the relations of the deceaſed being taken off, he was come to plead his Majeſty's moſt gracious pardon; that there was no law to keep an Engliſhman out of his own country; and, as Mr. Law was a ſubject of Great Britain, it was not even in the King's power to hinder him from coming home, if he thought fit. To this Lord Trevor replied, that Mr. Law was indeed a ſubject of Great Britain, and therefore, as ſuch, had an undoubted right to come into the kingdom; but that the circumſtance of a perſon of his character being brought on board of an Engliſh Admiral, and at this juncture, might deſerve the conſideration of the Houſe. Earl Cowper ſpoke much to the ſame effect; but the matter was ſuffered to drop: and Mr. Law, on the 28th of November following, (being the laſt day of term) pleaded, at the bar of the King's Bench, on his knees, his Majeſty's pardon for the murder of Edward Wilſon, Eſq. in 1694, being attended on this occaſion by the Duke of Argyle, the Earl of Hay, and ſeveral other friends; each of the judges being preſented with a pair of white gloves*."

" * Hiſtory of Cramond, p. 236; from the Parliamentary Regiſter, &c."

" A few

" A few lines will cloſe the hiſtory of Mr. Law, who continued to reſide ſome years in England. He had received intelligence of the confiſcation of his whole property in France; but, being conſcious of the rectitude of his conduct in the management of the finances, and that the balance would, upon examination, be found conſiderably in his favour, he had good reaſon to flatter himſelf with the hopes of receiving a large ſum, eſpecially as the Regent always profeſſed a more than ordinary regard for him, and continued punctually to remit him his ſalary of 20,000 livres a year. But the death of his Royal Highneſs, Dec. 2, 1723, was a fatal blow to the hopes of Mr. Law; who, in a memorial to the Duke of Bourbon, dated Oct. 15, 1724, ſtates himſelf as " bankrupt, not only in France, but alſo in other countries;" and " his children, courted by the moſt conſiderable families in France, as deſtitute of fortune and eſtabliſhment."—" I had it in my power," he ſays, " to have ſettled my daughter in marriage in the firſt houſes in Italy, Germany, and England; but I refuſed all offers of that nature, thinking it inconſiſtent with my duty to, and my affection for, the ſtate in whoſe ſervice I had the honour to be engaged." He bad a final adieu to Britain in 1725, and fixed his reſidence at Venice, where he concluded the chequered courſe of his life, in a ſtate but little removed from indigence, March 21, 1729, in his 58th year; and was buried in one of the churches of that city, where a monument to his memory is ſtill to be ſeen." Ibid, p. 245.

But on no ſubject were we more deſirous to examine this volume, than to ſee what further account is given of the celebrated Roman Mileſtone, which in 1771 was found near Thurmaſton, ſituated in this hundred of Eaſt Goſcote. (See p. 66)

In the Antiquities, &c. prefixed to the firſt volume of this work, we have (in p. clv.) an " Eſſay on the Roman Miliary," as it is entitled: which, although given by a gentleman who has the reſpectable diſtinctions of B. D. and " *Preſident** of St. John's College in Cambridge," has always appeared to us a very unſatisfactory and poor performance, not only from its tedious prolixity (for it occupies no leſs than eight folio columns) but becauſe, after writing ſo much about it and about it, the author at laſt leaves the reader in doubt whether the numerals, which form the moſt important part of the inſcription, marking the diſtance from *Ratæ* (the old Roman town near Leiceſter) are II or III.† Yet, in all the copies of this inſcription, of which Mr. Nichols has exhibited engravings of not fewer

* The *Preſident*, who is annually choſen out of the eight ſenior fellows of that ſociety, *preſides* only at their table, and, in the abſence of the Maſter of the College, ſigns ſome of the orders, &c. What a title to aſſume in print!

† " After all, I will not be poſitive that the laſt marks of all may not have been III. &c." Eſſay.

than

than ſeven or eight, nothing can be more diſtinct and clear, than that the number of miles was

A RATIS
II.

The exact preciſion of this number II. can be atteſted by the writer of this article, who has ſeen and carefully examined the original monument. Only a little accidental flaw or crack in the ſtone, which runs between the two numeral figures II. has made moſt of the copyiſts repreſent them like a Roman H. But there is not, nor never was, any ſtroke which had the moſt remote tendency to countenance an opinion, that the numerals were ever III.

The inſcription at large, one of the moſt curious and valuable ever diſcovered in Britain*, we ſhall now give in Roman letters; and ſhall diſtinguiſh by Italics the ſupplementary additions, collected from Gruter and other writers, by the Rev. George Aſhby; only taking the liberty to divide the abbreviated words, &c, by points, which are not in the original.

IMP. CAES.
DIV. TRAIAN. PARTH. F. DIV. *NERVAE. NEP.*
TRAIAN. HADRIAN. AVG. *PONT. MAX. TRIB.*
POT. IV. COS. III. A. RATIS.
II.

We ſhall not detain the reader with the eſſayiſt's frivolous and captious complaints, that "in September, 1771, he paſſed twice within two hundred yards of it, in going between Leiceſter and Derby, without knowing any thing of it"—for that being a different road, which turned off before he came to that in which the ſtone was found, ſuch an event muſt unavoidably happen, unleſs a centinel had been placed there to announce it to every accidental traveller. Nor that, when he examined it, "placed diſadvantageouſly in the corner of the turnpike-houſe garden, under a tree, a drizzling rain dripped all the time he was taking a fac-ſimile"—for this alſo would befal every inſpector, in any place, unleſs a perſon were ſtationed with an umbrella to protect all antiquaries from the weather. But when he objects to its being placed under a tree, we ſee that nothing could prevent this gentleman's ill-humour, who was

* Had it been known to Col. Roy, when he wrote his account of the Roman Antiquities in Scotland, which was publiſhed a few years ſince by our Antiquarian Society, it would have prevented him from conſtantly miſtaking the ſtumps of old croſſes, on the borders of England, for Roman mileſtones.

reſolved

reſolved to find fault at any rate: for ſurely a more guarded ſituation for this curious monument could not have been found, unleſs he expected the commiſſioners of the turnpike to have built a dome over it.

It has ſince been removed into the town of Leiceſter, and placed in an area very well choſen and neatly paved, has been erected on a pedeſtal, and guarded by a neat conic roof. Yet here again another minor critic* affects to bewail the fate of this ſtone; and becauſe, when it was placed on its preſent baſis, it was deemed neceſſary to fill up one or two ſmall breaches in the ſtone, which did not affect the inſcription, in order to prevent its being injured by the intruſion of wet, this ſcribbler has the preſumption to arraign the magiſtrates, for their care in thus protecting it, and placing it ſo advantageouſly for the inſpection of all curious travellers. It were indeed to be wiſhed, that the baſe were ſurrounded by iron rails, at ſuch a diſtance as to prevent the inſcription from being rubbed or touched; and alſo from being at any time covered with advertiſements or handbills.

We ſhould not however have gone out of our way to notice the cavils or miſconceptions of this curious pair of peeviſh complainants; but that the "Eſſay on the Roman Miliary," contains a very reproachful charge againſt a reſpectable gentleman now deceaſed, which, if it ſhould be found to be falſe and groundleſs, deſerves the ſevereſt reprehenſion. We ſhall deliver it in the eſſayiſt's own words†.

When "in July 1771, the workmen, digging to form the new turnpike-road from Leiceſter to Melton, near Thurmaſton," found this large cylindrical ſtone; at firſt

"they perceived no letters on it, nor any thing elſe to raiſe their curioſity. Mr. Goodrich, a gentleman at Thurmaſton, who thought it would make him a good roller, carried it off without ſaying any thing to any body; and in his yard it lay for ſome time: and there Dr. Percy‡, who was on a viſit, ſaw it; when a report getting abroad of there being letters on it, Mr. Pochin, one of the Commiſſioners of the turnpike claimed it as materials for mending the road; and,

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* See p. 10, of "The Hiſtory and Antiquities of the Town of Leiceſter," 4to. by John Throſby (one of the pariſh-clerks of this town) author alſo of "Memoirs of the Town and County of Leiceſter," 1776, in ſix ſmall volumes. Mr. Nichols, giving the title of this laſt, adds, "of which not another word need be ſaid," (p. x.) and therefore we cannot believe that he would allow his name to be quoted in the former work, in the manner it is done by this writer in p. 10, above referred to.

† Vol. i. p. clv. "‡ Now Biſhop of Dromore."

ſending

ſending their ſurveyor with a cart, brought it away to the turnpike-houſe garden, where it was thrown down, and in that condition lay for ſome time."

At the very firſt reading of this extraordinary relation, we could not help remarking, that it was impoſſible for us to believe that Dr. Percy, or any one elſe, who had the leaſt taſte for letters, could ſee ſo curious a relic of antiquity, inſcribed with characters, lie neglected in a farm-yard, without examining them, and reſcuing it from ſuch neglect. Nor did it ſeem leſs impoſſible, that Mr. Pochin, a gentleman of fortune, who was choſen knight for that reſpectable county in more than one Parliament, could, when he heard there were letters on this ſtone, claim it as materials for mending a road: and as the writer, reſiding in Cambridge, could not have given theſe particulars of his own knowledge, we were aſtoniſhed that he ſhould hazard his character, by lending his name to ſuch abſurd and improbable ſlanders, however reported to him. For we are unwilling to believe that he invented them himſelf; although, it ſeems, he had committed them to paper, and kept them by him twenty years before they were printed*. We were therefore anxious to ſee if, in this volume, which includes the very place where this extraordinary ſcene was ſaid to be exhibited, the eſſayiſt had made any ingenuous acknowledgment, that he had been deceived and impoſed upon. But upon examining the account which this gentleman has given of himſelf and his ſtudies in p. 484, we are concerned to ſee another kind of apology offered, which, in our opinion, rather makes the matter worſe: for, ſtill referring to the former ſtory as true, and ſtill retaining the entire reſponſibility, he thus ſpeaks of himſelf.

"Mr. Aſhby has been miſunderſtood as impeaching Mr. Pochin's taſte, whereas he meant the contrary; not that he claimed it to mend the roads, but as Commiſſioner, in which character only he could pretend to recover it from the firſt occupant, and ſo what follows ſhows."

Here then is a freſh charge brought againſt another gentleman; for now Mr. Goodrich (or Gutteridge, as Mr. Nichols writes the name) is repreſented to have had ſo little value for this

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* This "Eſſay is expreſsly ſaid to have been "written in 1772; printed in 1793." So that the writer had time enough for enquiry to rectify the miſtakes, &c. Nor could any unfavourable circumſtances, which he ſays (p. 284) attended the printing; or his increaſing infirmities (ibid) afford an excuſe for his then venting ſuch injurious miſrepreſentations, which he had hoarded up ſo long in ſecret.

curious

curious monument, after it had been ſeen by Dr. Percy, who had been his viſitant, that it was neceſſary for Mr. Pochin to claim it, as Commiſſioner of the turnpike for mending the roads, before he could pretend to recover it from him.

How much better is the excuſe, which the author of this Hiſtory has provided for him in his account of Thurmaſton! (p. *65). For Mr. Pochin having, a ſhort time before his death, given a liberal benefaction towards the endowment of Thurmaſton church, we have the following note, referring to his name, with which we ſhall conclude the preſent article.

"We gladly take this opportunity to vindicate the memory of this worthy gentleman from a groſs miſrepreſentation in a former part of this work (vol. i, p. clv.) concerning the Roman mileſtone, which our reſpectable correſpondent had, moſt untruly, been informed Mr. Pochin intended ſhould be broke to pieces for the repair of the roads, &c. whereas, in truth, he cauſed it to be ſet up in the ſafeſt and moſt convenient place adjoining to the ſpot where it was found (being the garden near the turnpike-gate) that curious travellers might the more conveniently examine it; and he gave it in ſtrict charge to the gate-keeper to have it carefully preſerved. This he did, after the inſcription had been conſidered and explained, as far as was at firſt legible, by the Rev. Dr. Percy, now Biſhop of Dromore; who firſt aſcertained* that moſt important part of the legend, A RATIS II; having ſeen and examined it at the houſe of Mr. Gutteridge, who reſcued it from the labourers, when they uncovered it as they were levelling and repairing the turnpike-road; and who, when he diſcovered the inſcription, which at firſt was not very apparent, had it ſecured with great care; and to him it is owing that it was not then deſtroyed or defaced." P. 66.

ART. II. *Anecdotes of George Frederick Handel, and John Chriſtopher Smith. With ſelect Pieces of Muſic compoſed by J. C. Smith, never before publiſhed.* 4to. 64 pp. of Letter-preſs; 34 of Muſic; with Two Engravings. 14s. common Paper; 1l. 5s. fine Paper. Cadell and Co. 1799.

IN the Anecdotes of Smith we find the following paſſage which explains the connection of the author, the Rev. William Coxe of Bemerton, with Mr. Smith's family, for whoſe benefit this publication is appropriated.

"* This is proved by a letter of the Rev. George Aſhby to Dr. Percy himſelf, wherein, ſpeaking of the inſcription, he ſays, "You are the only perſon I know, who has viewed it with learned eyes;" and concludes by aſking him, "Are you ſure of A RATIS, which appears perfectly fair" [ſcil. in your tranſcript]; "and, if ſo, gives a great value indeed to the ſtone."

"It was Mr. Smith's peculiar turn of diſpoſition not to live much with the profeſſors of muſic, Pepuſch, Roſeingrave, and Handel excepted; and the friendſhips he formed in life were with men of a different profeſſion, or perſons of fortune, character and abilities. Among thoſe with whom he was cloſely connected was Dr. Coxe*, Phyſician Extraordinary to the King; who was highly noticed for his profeſſional abilities, and much beloved and eſteemed for his amiable virtues, and private character. The friendſhip which the Doctor entertained for Mr. Smith, and the high opinion which he formed of his integrity was ſo great, that on his death-bed he recommended his wife to conſult Mr. Smith on every occaſion.

"Deſirous of proving his good wiſhes for the welfare of her family, anxious to render every aſſiſtance in his power, and convinced that his principles of good will could not be carried into effect without a cloſer alliance than that of friendſhip, at a proper ſeaſon he propoſed himſelf to her in marriage, that he might be at once and effectually a father to her children. Her conſent was ſucceeded by the moſt unequivocal demonſtrations of the generoſity and candour of his declarations. His kindneſs to all her children invariably, in ſickneſs and in health, his anxiety for their welfare, his wiſh to further their intereſt, his readineſs to promote it, his ſatisfaction at every little advantage that accrued to them, were convincing indications of a kind and affectionate heart." P. 52.

This anecdote, ſo creditable to the good diſpoſition of Mr. Smith, marks his connection with the writer of it, to be that of a *ſtep-father*, a term almoſt obſolete in our language, though certainly very requiſite to be kept diſtinct from *father-in-law*; which marks the connection formed by marrying the ſon or daughter of the perſon ſo ſtyled. Mr. Coxe calls himſelf the ſon-in-law, and Lady Rivers the daughter-in-law, of Mr. Smith; nor do we blame him for avoiding what ſeems an awkward term: yet certainly, in ſtrict propriety of Engliſh writing, they ought to be called *ſtep-ſon* and *ſtep-daughter*; or, if thoſe compounds are thought uncouth, ſome other expreſſion ſhould be deviſed; for the inaccuracy of marking relationſhips ſo different by the ſame words, is certainly diſgraceful to our language†: and it is a diſgrace that is unneceſſary, becauſe

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"* Dr. Coxe was diſtinguiſhed by Mr. Melmoth's elegant pen, in his Fitzoſborne's Letters, under the name of Philotes, and his wife, who afterwards eſpouſed Mr. Smith, was mentioned under the appellation of Aſpaſia."

† It is true, however, that a ſimilar want of preciſion prevails in other languages. *Beau-pere* ſtands for both *father-in-law* and *ſtep-father*, and is in itſelf a very awkward term; which remark may be extended to ſeveral of the ſimilar correlatives in French. In Latin,

Socer

becauſe the proper terms of diſtinction exiſt, though they are neglected, and in danger of becoming obſolete. After this grammatical digreſſion, which a zeal for our native language occaſioned, we proceed in our account of the publication before us.

In the account of Handel, we find nothing that deſerves to be called *Anecdote*; the narrative is clear and pleaſing, but contains little, if any thing, that has not been publiſhed before. Nothing, however, can be more pleaſing than a well-drawn picture of ſo extraordinary a genius; and we remark with pleaſure, that Mr. Coxe has done great juſtice to the tranſcendent abilities of Handel. The following paſſage is ſo ſtriking on many accounts, that we ſelect it above others as a ſpecimen of the life, inſerting alſo from the Anecdotes of Smith a ſhort paragraph, which beautifully illuſtrates the other.

"Some years before his death (1751*) he was afflicted with a gutta ſerena, which, as he juſtly apprehended, deprived him of ſight, *though he underwent the operation of couching*†. His ſpirits for a ſhort time ſunk under this affliction; but when he found the evil incurable, he ſubmitted with reſignation. Unable without aſſiſtance to conduct the Oratorios, he applied to his pupil and long-tried friend Mr. Smith, and by his aſſiſtance they were continued.

"It was a moſt affecting ſpectacle to ſee the venerable muſician, whoſe efforts had charmed the ear of a diſcerning multitude, led by the hand of friendſhip, to the front of the ſtage, to make an obeiſance of acknowledgment to his enraptured audience." P. 25.

"When Smith played the organ at the Theatre, during the firſt year of Handel's blindneſs, Samſon was performed, and Beard ſung, with great feeling,

Total eclipſe—no ſun, no moon,
All dark amid the blaze of noon."

"The recollection that Handel had ſet this air to muſic, with the view of the blind compoſer, then ſitting by the organ, affected the audience ſo forcibly, that many perſons preſent were moved even to tears." P. 45.

Socer and *Vitricus* diſtinguiſh theſe two connections, and *Noverca* is appropriated to a *ſtep-mother*, as *Marâtre* is in French, but a mother-in-law can only be expreſſed by a periphraſis. Moſt of the other relatives of this kind are diſtinguiſhed in Latin, but not all. *Privignus* is a *ſtep-ſon*, but a ſtep-daughter has no name. *Nurus* is a daughter-in-law.

* That is eight years, for he died in 1759.

† Qu. Is not *gutta ſerena* here put by miſtake for *cataract*? No ſurgeon in his ſenſes would couch for a known *gutta ſerena*, which is a paralyſis of the nerve.

"When Handel became blind, though he no longer preſided over the Oratorios, he ſtill introduced concertos on the organ between the acts. At firſt he relied on his memory, but the exertion becoming painful to him, he had recourſe to the inexhauſtible ſtores of his rich and fertile imagination. He gave to the band only ſuch parts of his intended compoſition as were to be filled up by their accompaniment; and relied on his own powers of invention to produce, at the impulſe of the moment, thoſe captivating paſſages, which arreſted attention, and enchanted his auditors.

"It is curious, though painful to a thinking mind, to trace the compariſon between Homer, Milton, and Handel; all of them deprived of ſight, and each exerting his faculties under that ſevere viſitation, to the wonder of an admiring world. The ſingular and ſublime talents of Milton, diſplayed in his Paradiſe Loſt, were better known indeed to poſterity than to his contemporaries. The merits of that animated compoſition were gradually unfolded; but the Grecian bard ſang his Iliad and Odyſſey amidſt the praiſes of his admiring countrymen*. Handel, though a foreigner, yet with talents equally ſublime, and melody not inferior, heard his own fame reſounded in the loud tribute of deſerved commendation." P. 26.

Whoever has a ſoul for the ſublime in poetry and muſic, will thus claſs Handel with Homer and Milton; with the latter, more particularly, his mind ſeems to have been ſo congenial, that many of his compoſitions (his divine choruſſes eſpecially) ſeem to be exertions of the very ſame genius, employing only a different mode of expreſſion. Feeling thus on the ſubject, we cannot but applaud with earneſtneſs both the paſſage juſt cited, and the following, which cloſes the life.

"Few men compoſed more; no man better. Handel was in muſic all things to all perſons; conſidered generally he was irreſiſtible, and maſter of all the paſſions; the audience feel it, and in the language of that poetry, which he himſelf ſo happily made the ſtrong example of his art,

The liſt'ning croud admire the lofty ſound.

Such is the force and effect of his productions; but he has the higheſt claim for moral and religious excellence. His pen was never debaſed to the diſgraceful practice of an effeminate or ſeductive ſtyle of compoſition: it is entitled to the firſt attribute of praiſe. It is ſublime, affecting, animated, and devoted, without the gloom of ſuperſtition, to the ſervice of God." P. 33.

We will add, that the ſublimeſt feelings of devotion cannot perhaps be conveyed from man to man by any other means, ſo very powerfully, as by many parts of all Handel's Oratorios, and nearly the whole of his incomparable *Meſſiah*. This was

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* Probably. *Rev.*

felt

felt moſt ſtrongly at that ſplendid commemoration of him in the Abbey at Weſtminſter, which, as Mr. Coxe obſerves, "was an honour to the profeſſion, to the nation, and to the ſovereign."

The ſource of theſe ſublime efforts, we delight to ſay, beſides the tranſcendent genius, was the profound and heart-felt piety of Handel; in conſequence of which, as his biographer relates, in his attendance at his pariſh-church, "his devout poſture of humility, and earneſtneſs of voice and geſture, avowing his faith, acknowledging his errors, and appealing to his maker for mercy, were ſtrongly impreſſive." Hence alſo his earneſt wiſh to die (being taken ill very near the time) on the day of our Saviour's paſſion; which wiſh was granted.

Mr. Coxe remarks, with great propriety, of his preſent Majeſty, that he "almoſt *ſtood ſingle* in his approbation of the great Handel, when the preference for Italian muſic was becoming univerſal*." On this ſubject we have heard an anecdote related, which, though we cannot abſolutely vouch for it, we will venture to repeat. It certainly has probability on its ſide, and is of a very pleaſing kind. It is ſaid, that once when Handel attended in perſon on Frederick Prince of Wales, his preſent Majeſty, then very young, ſtood by the inſtrument on which Handel played, and remained there, fixed in profound attention and delight, nearly the whole time of his performance. Handel at length, ſtruck with theſe marks of ſenſibility in a young and royal auditor, aſked him if he was pleaſed with the muſic? and the Prince anſwering ſtrongly in the affirmative, he exclaimed with earneſtneſs, recollecting probably the envy and oppoſition againſt which he had ſtruggled, "A good boy!—a good boy!—you ſhall defend my fame when I am dead." Suppoſing the anecdote genuine, which we imagine it to be, his Majeſty has nobly performed the injunction of the veteran genius, and ſtill ſupports the fame of Handel by a patronage which is as judicious as it is honourable.

We have been led ſo far by our veneration for Handel, that our notice of Mr. Smith, his pupil, friend, and coadjutor, muſt be comparatively ſhort. Mr. Smith was of German origin, the ſon of John Chriſtopher Schmidt, of Anſpach, all whoſe names he inherited. The elder Smith, through friendſhip for Handel, accompanied him to England in 1716, when the ſubject of theſe Anecdotes was only four years of age; was his treaſurer, and, with only a ſhort interruption, his friend, to the end of life. The younger Smith ſtudied muſic under Han-

* P. 53. Life of Smith.

del, Pepuſch, and Roſeingrave. At the age of 24, he married a Miſs Pakenham of Ireland, who lived only ſix years after their union, and left no children who long ſurvived. His ſecond wife was, as has been mentioned, the widow of Dr. Coxe. Following the profeſſion of muſic, Smith became doubly eminent, both from his own merit as a compoſer, and from his connection with Handel. He obtained a penſion of 200l. a year from the late Princeſs of Wales, whom he had inſtructed in muſic, which was continued to him by the munificence of the preſent King. In the fulneſs of his gratitude, he preſented to his Majeſty the moſt acceptable preſent he could offer, the valuable legacy which Handel had left him, of all his manuſcript muſic in ſcore, and the harpſichord, which bore the marks of that muſician's long uſe*. Of all that his great inſtructor had bequeathed him, he reſerved only the portrait by Denner, now in the poſſeſſion of Mr. William Coxe, and engraved for this work. Conſidering the extreme accuracy of Denner's pencil, this portrait may be preſumed to be exquiſitely exact. Mr. Smith retired from London to Bath, when Miſs Linley ceaſed to ſing at his Oratorios; in 1785, he had the affliction of loſing his ſecond wife; and, in September, 1795, he paid that debt to nature, which had been poſtponed to his eighty-fifth year. The character of Mr. Smith, as a muſician and as a man, is juſtly and honourably delineated by Mr. Coxe; and as his muſic is now but little known, the ſpecimens ſubjoined to this publication cannot fail to be acceptable to the admirers of that ſcience.

ART. III. *The Works of Robert Burns, with an Account of his Life, and a Criticiſm on his Writings; to which are prefixed, ſome Obſervations on the Character and Condition of the Scottiſh Peaſantry. With a Portrait. Four Volumes.* 8vo. 1l. 11s. 6d. Cadell and Davies. 1800.

THERE is a very general diſpoſition to overrate the works of uneducated writers. When we diſcover any portion of taſte or genius combined with indigence and ignorance, we

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* It is ſaid, "on which the greater part of his muſic had been compoſed:" but the fact is, that a great maſter ſeldom if ever compoſes at an inſtrument, but writes down his muſical thoughts at once, as another author writes words. Unleſs he had done ſo, Handel could not have compoſed ſo rapidly. We conceive therefore that this expreſſion is incorrect.

are often led by our love of the marvellous, to exaggerate the merit which appears under ſuch ſingular and unfavourable circumſtances, and to magnify the wonder till it riſes in our imagination to the ſize of a prodigy. Blind poets, negro verſifiers, rhyming ſervant-maids, have all in their turns profited by this diſpoſition to believe in the miracles of genius. Before female literature was ſo common, the ſame diſpoſition led men to overrate the works of women; though in this caſe it was doubtleſs aided by politeneſs and generoſity towards that amiable ſex. The love of the marvellous is, in all ſuch caſes, ſtrengthened by ſome of the moſt generous, and ſome of the moſt ungenerous, propenſities of human nature. Compaſſion naturally overvalues the merit of the unfortunate; and thoſe who are jealous of eſtabliſhed fame, dwell with pleaſure on the talents of obſcure writers: nor is this the only inſtance in which envy of the great, aſſumes the diſguiſe of generoſity towards the humble. But from whatever cauſes this general diſpoſition may ariſe, we feel no inclination to blame it. The illuſions which it produces are generous and uſeful; they increaſe as well as diſplay the reverence of mankind for genius; they correct the undue preponderance of the diſtinctions of ſociety over the diſtinctions of nature. He muſt indeed be of a churliſh temper, who grudges to poor poets the ſcanty and ſhort-lived patronage, which, though it may ſometimes be above his merits, is very ſeldom a ſufficient compenſation for the loſs of that quiet and obſcure comfort which he has been allured to quit. The chief advantage of this propenſity to exaggerate the talents of the ignorant is, that it multiplies the chances of the appearance of ſuperior genius. It is natural to laugh at the patronage often ridiculouſly given to the abortive efforts of ſcribbling plowmen and milkmaids, who are dragged by vain and ſilly patrons from their uſeful labours, to be the gaze of a village, and the wonder of a day; but it muſt be recollected, that if theſe patrons were more faſtidious, or even more judicious, it would be more difficult for genius to emerge from obſcurity: and it ought not to be forgotten, that if ſuch patronage rears a hundred poetaſters to rhyme and be forgotten, this petty inconvenience is more than compenſated by its ſometimes ſmoothing the road for one genuine and great poet. During the laſt thirty years, the public has been frequently peſtered by poets, who, if they had worn whole coats, would never have been heard of; and who, if their ſituation had not been more intereſting than their poetry, would have found no bookſeller adventurous enough to run the riſk of publiſhing their verſes. One Burns is, however, a moſt ample com-

compenſation for the ridicole of patronizing, and even for the toil of criticizing, a thouſand ſuch ſcribblers.

The preſent edi ion of the works of that true poet, has ſtrong claims on the favour and generoſity of the Britiſh nation, which cannot be better ſtated than in the language of the ingenious and accompliſhed editor, Dr. Currie, of Liverpool. "Generous minds," ſays he, "will receive the poſthumous works of Burns with candour, and even partiality, as the remains of an unfortunate man of genius, publiſhed for the benefit of his family, as the ſtay of the widow, and the hope of the fatherleſs!" Vol. i, p. xxii. Theſe are pleas which ought to be always more than ſufficient to diſarm the ſeverity of criticiſm, and we make no pretenſions to that ſtern impartiality of literary juſtice, which could make us ſo inſenſible to ſo powerful an appeal. In truth, however, this collection has little to fear from the moſt inflexible juſtice, or even from the moſt determined hoſtility of the moſt acute critic. It is one of the moſt intereſting that has been lately laid before the public. It conſiſts of the Life of Burns, of his already juſtly celebrated Poems, of ſeveral hitherto unpubliſhed Poems, and of his Letters. We ſhall give a few ſpecimens of the *new* parts of the collection, interſperſed with ſuch obſervations as have occurred to us during the peruſal of them. The Life of Burns occupies the firſt volume; and when we conſider that it was undertaken and compoſed in the intervals of leiſure, allowed by a laborious profeſſion, and that the motive to the undertaking was the deſire to provide for the widow and the fatherleſs, we feel it difficult to determine, whether we ought moſt to admire the talents, or to revere the benevolence of the author. It is indeed a compoſition, of which the merit is ſo great, that it muſt have extorted praiſe, even if the motive had been bad; and of which the intention is ſo excellent, that it muſt have commanded reverence, even if the execution had been imperfect. We beſtow this merited commendation with the more chearfulneſs, becauſe the political opinions of the editor are ſuppoſed to be very different from ours, though he has moſt judiciouſly abſtained from all alluſion to politics in the volumes before us, and has taken occaſion to expreſs that horror, which no politics can hinder a mind like his from feeling, at the atrocities of the French revolution.

To the narrative of the Life of Burns, the editor has prefixed ſome remarks on the character of the Scotch peaſantry; which throw light both on the character and poems of the author, who was himſelf a Scotch peaſant, and who painted the manners of his fellow-peaſants. The cauſes which have produced that ſuperior curioſity and intelligence

which

which diſtinguiſh the peaſants of Scotland, above men of the ſame rank in moſt other countries of Europe, are traced by Dr. Currie with great ingenuity and conſiderable probability. The eaſe and cheapneſs of education, from the general eſtabliſhment of pariſh ſchools, has long been juſtly conſidered as one of the greateſt advantages of Scotland. With whatever diſdain the pride of learning may regard the ſcanty information which ſuch ſchools can convey, men of benevolence and good ſenſe will never conſider any degree of knowledge as trifling, which tends to civilize and humanize a nation. The hiſtory of this intereſting eſtabliſhment is little known to any but Scotchmen, though it deſerves to be well-known, and univerſally imitated. Dr. Currie has given a very accurate account of it from the communication of two eminent Scotch lawyers, Mr. Fraſer Tytler, and Mr. David Hume. In the reign of James I. (ſixth of Scotland) in the year 1616, the Biſhops were admoniſhed to take meaſures for the eſtabliſhment of ſchools. In 1633, they were empowered by ſtatute to lay aſſeſſments on parithes, with the conſent of the landholders, for the ſupport of ſchoolmaſters. In 1646, the landholders and the clergy were obliged, by Act of Parliament, to make ſuch aſſeſſment. This ſtatute not being confirmed at the Reſtoration, fell with the other Acts of the uſurping Parliament, becauſe it had been paſſed without the royal aſſent; and the proviſions of it were not revived till after the Revolution, when, in the year 1696, an Act was paſſed for the univerſal eſtabliſhment and endowment of parochial ſchools, which has, ſince that period, regulated and preſerved that moſt uſeful inſtitution. We agree with Dr. Currie in aſcribing the beſt conſequences to this eſtabliſhment; but we wiſh he had not relied on the repreſentation of Mr. Fletcher, of Saltoun, as hiſtorical evidence of the character of the Scottiſh peaſantry, before the foundation of the ſchools. There is ſcarcely any thing which ſo little deſerves the name of evidence, as a general declamatory account of the manners of a people, given in a political pamphlet for political purpoſes. The Proteſtant Cantons of Switzerland, Scotland, and ſome of the northern States of America, are, we believe, the only countries where parochial ſchools are univerſally eſtabliſhed, and there ſeems to be no reaſonable doubt that the ſuperior morality of the peaſantry of theſe countries, is very much to be aſcribed to the civilizing effect of inſtruction. In the northern parts of Yorkſhire and Lancaſhire, and in Weſtmoreland and Cumberland, ſuch ſchools are alſo eſtabliſhed; and, in the opinion of Dr. Currie, the peaſantry of theſe northern countries are ſuperior in phyſical and moral qualities to thoſe of any other part of the kingdom. This ſubject deſerves

ſerves to be inveſtigated, and if the fact could be aſcertained, it would no doubt lead to very important concluſions. As to the difference* between the number of convictions for crimes in Scotland and England, it is certainly not ſolely, perhaps not even chiefly, to be attributed to the ſuperior information of the Scottiſh peaſantry. A rich country has more temptations to crimes than a poor one, and the populouſneſs of a country both weakens the reſtraints of ſhame, and increaſes the means of evading detection and puniſhment. In conſidering the effects of national education, it is of great importance to examine what are the principles inculcated, and the leſſons conveyed by that education to a people. It is eaſy to imagine a ſyſtem of education utterly ſubverſive of all morality. The great queſtion is, therefore, what are the people of Scotland taught? Now we know that the education of their parochial ſchools conſiſts, almoſt excluſively, in teaching them the principles of the Chriſtian religion. Their example therefore proves the advantages of religious education, much more clearly than thoſe of education in the abſtract. It may indeed be doubted, whether the advantages of education generally taken, without any regard to its particular nature, be capable of proof; for there may be a cultivation of the mind, which is worſe than abſolute neglect, and it cannot be denied, that it is a more intereſting enquiry, what a people are taught, than whether they be taught any thing.

As a ſpecimen of the ingenuity and elegance, which ſo much diſtinguiſh this intereſting piece of biography, we ſhall lay before our readers the obſervations of Dr. Currie on the cauſes of that more ardent patriotiſm, which is generally obſervable among the inhabitants of barren and mountainous regions.

"An attachment to the land of their birth is indeed common to all men. It is found among the inhabitants of every region of the earth, from the arctic to the antarctic circle, in all the vaſt variety of climate, of ſurface, and of civilization. To analyze this general ſentiment, to trace it through the mazes of aſſociation, up to the primary affection in which it has its ſource, would neither be a difficult nor an unpleaſing labour. On a firſt conſideration of the ſubject, we ſhould perhaps expect to find this attachment in proportion to the phyſical advantages of the ſoil; but enquiry, far from confirming this ſuppoſition, ſeems rather to lead to an oppoſite concluſion. In thoſe

* The average number of executions in Scotland has, for the laſt thirty years, been ſix; and more criminals have been ſentenced to be tranſported at one quarter-ſeſſions for the town of Mancheſter, than by all the judges of Scotland in a year. Hume, Crim. Laws of Scotland, vol. i, p. l.

fertile

fertile regions where beneficent nature yields almoſt ſpontaneouſly whatever is neceſſary to human wants, patriotiſm as well as every other generous ſentiment ſeems weak and languid. In countries leſs richly endowed, where the comforts and even neceſſaries of life muſt be purchaſed by patient toil, the affections of the mind, as well as the faculties of the underſtanding, improve under exertion, and patriotiſm flouriſhes amidſt its kindred virtues. Where it is neceſſary to combine for mutual defence as well as for the ſupply of common wants, mutual good will ſprings from *mutual** difficulties and labours, the ſocial affections unfold themſelves, and extend from the men with whom we live, to the ſoil on which we tread. It will perhaps be found, indeed, that our affections cannot originally be called forth, but by objects capable, or ſuppoſed capable of feeling our ſentiments, and of returning them; but when once excited, they are ſtrengthened by exerciſe, they are expanded by the powers of imagination, and ſeize more eſpecially on thoſe inanimate parts of the creation, which form the theatre on which we have firſt felt the alternations of joy and ſorrow, and firſt taſted the ſweets of ſympathy and regard. If this reaſoning be juſt, the love of our country, though modified, and even extinguiſhed in individuals by the chances and changes of life, may be preſumed in our general reaſonings to be ſtrong among a people, in proportion to their ſocial, and more eſpecially to their domeſtic affections. In free governments it is found more active than in deſpotic ones, becauſe as the individual becomes of more conſequence in the community, the community becomes of more conſequence to him; in ſmall ſtates it is generally more active than large ones, for the ſame reaſon; and alſo becauſe the independence of a ſmall community being maintained with difficulty, and frequently endangered, ſentiments of patriotiſm are more frequently excited. In mountainous countries it is generally found more active than in plains; becauſe there the neceſſities of life often require a cloſer union of the inhabitants, and more eſpecially, becauſe in ſuch countries, though leſs populous than plains, the inhabitants, inſtead of being ſcattered equally over the whole, are uſually divided into ſmall communities, on the ſides of their ſeparate vallies, and on the banks of their reſpective ſtreams; ſituations well calculated to call forth, and to concentrate the ſocial affections, amidſt ſcenery that acts moſt powerfully on the ſight, and makes a laſting impreſſion on the memory. It may alſo be remarked, that mountainous countries are often peculiarly calculated to nouriſh ſentiments of national pride and independence from the influence of hiſtory on the affections of the mind. In ſuch countries, from their natural ſtrength, inferior nations have maintained their independence againſt their more powerful neighbours; and valour has, in all ages, made its moſt ſucceſsful effort againſt oppreſſion. Such countries preſent the fields of battle where the tide of invaſion was rolled back, and where the aſhes of thoſe reſt who have died in defence of the nation. The operation

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* *Common* ought to be ſubſtituted for *mutual* in this place. "Mutual good will" is correct, but "*mutual difficulties*" is not Engliſh. *Rev.*

of the various cauſes we have mentioned, is doubtleſs more general and permanent, where the ſcenery of a country, the peculiar manners of its inhabitants, and the martial atchievements of their anceſtors, are embodied in national ſongs, and united to national muſic. By this combination, the ties that attach men to the land of their birth, are multiplied and ſtrengthened, and the images of infancy, ſtrongly aſſociated with the generous affections, reſiſt the influence of time, and of new impreſſions; they often ſurvive in countries far diſtant, and amidſt far different ſcenes to the latеſt periods of life, to ſoothe the heart with the pleaſures of memory, when thoſe of hope die away. If this reaſoning be juſt, it will explain to us why, among the inhabitants of Scotland, even of cultivated minds, we ſo generally find a partial attachment to the land of their birth, and why this is ſo ſtrongly diſcoverable in the writings of Burns, who joined to the higher powers of the underſtanding the moſt ardent affections. Let not men of reflection think it a ſuperfluous labour, to trace the riſe and progreſs of a character like his. Born in the condition of a peaſant, he roſe by the force of his mind to diſtinction and eminence; and in his works has exhibited, what are ſo rarely found, the charms of original genius. With a deep inſight into the human heart, his poetry exhibits high powers of imagination; it diſplays, and as it were embalms, the peculiar manners of his country; and it may be conſidered as a monument, not to his own name only, but to the expiring genius of an ancient, and once independent nation. In relating the incidents of his life, candour will prevent us from dwelling invidiouſly on thoſe faults and failings, which juſtice forbids us to conceal; we will tread over his yet warm aſhes, and reſpect the laurels that ſhelter his untimely grave." Vol. i, p. 27.

In the narrative of the Life of Burns, the editor has ſhown great judgment. As far as poſſible, he has given it in the very words of the poet himſelf, or of his relations and companions; a ſort of narrative which is always much more lively and intereſting, than that of the beſt compiler. The deſcription of the moſt judicious compiler is neceſſarily languid and vague, compared with the diſtinct pictures, and warm feelings of thoſe who have witneſſed, or acted a part in the ſcenes which they deſcribe. In a long letter from Burns to Dr. Moore, we have a very intereſting account of his own early life. In a letter from his brother, we have a deſcription of the ſame ſcenes, extremely candid and intelligent; and though leſs vigorous than that of Burns, yet more natural and undiſguiſed; for the poet with all his ingenuouſneſs does, it muſt be confeſſed, employ more of the colours of authorſhip in his narrative than the honeſt farmer. Burns had known the pleaſures of fame, and few men who have once taſted that intoxicating draught, can ever afterwards tell a ſtory with perfect ſimplicity, and with a complete diſregard of the effect which it is to produce on their own reputation. The idea of the public, when it has once poſſeſſed a man's

a man's mind, is ſeldom utterly forgotten, in his moſt familiar compoſitions, and in his moſt unreſerved confeſſions. If Burns's letter were not too long, we ſhould gladly extract it. It is a very extraordinary compoſition, and ſeems, like all his other letters, to juſtify the opinion of Dr. Robertſon, that the proſe of the Ayrſhire plowman is, conſidering his ſituation, ſtill more remarkable than his verſe. It will probably be difficult to match it by any compoſition of an uneducated ruſtic, of the age of twenty-eight. The ſagacity with which he traces the hiſtory of his own mind; the humour, the ſenſibility, the good ſenſe, the livelineſs of imagery, and force of expreſſion, which characterize it, are, we believe, unparalleled in the compoſition of any writer, at ſuch an age, and in ſuch a ſituation. The firſt proſe compoſition which delighted the then "mute and inglorious" poet was the *Viſion of Mirza*; one of the moſt exquiſite pieces of proſe in any language. It is pleaſing to be informed, that the beautiful picture of the family devotion of a peaſant, in Burns's *Cotter's Saturday Night*, was drawn from the practice of his father. We can hardly doubt that ſuch an example of purity contributed to elevate his genius. If he had brought habits of more firm virtue from the ſame excellent ſchool, his life might have been longer, and muſt have been more happy. In the year 1780, when he was twenty-one, he eſtabliſhed a Batchelor's Club, in the pariſh where he reſided, for the diſcuſſion of ſuch queſtions as were likely to intereſt the young ruſtics. The plan and regulations of this club, drawn by Burns, are preſerved by Dr. Currie, and furniſh a ſingular proof of the activity of his mind, and of his early habits of reflection. The firſt friend whom literature, or rather genius procured him, was Profeſſor Stewart of Edinburgh, a man of a taſte ſo elegant, and a diſpoſition ſo amiable, that it was impoſſible for him not to have felt an intereſt in the fortunes of the poet. The poems were made known by him to his literary friends at Edinburgh; and one of the moſt ingenious men of a very accompliſhed ſociety, Mr. Henry Mackenzie, firſt announced them to the world, in the 97th number of the Lounger; an eſſay written with great delicacy and diſcrimination of criticiſm, and with an elegance of ſtyle, which was a fit vehicle for the obſervations of a polite ſcholar, on the works of a man of genius. In a letter of Mr. Stewart to Dr. Currie, we have ſome intereſting particulars of the hiſtory of Burns, particularly during his reſidence at Edinburgh in 1787.

"His manners were then," ſays Mr. Stewart, "as they continued ever afterwards, ſimple, manly, and independent; ſtrongly expreſſive of conſcious genius and worth, but without any thing that indicated forward-

forwardneſs, arrogance, or vanity. He took his ſhare in converſation, but not more than belonged to him, and liſtened with apparent attention and deference, on ſubjects where his want of education deprived him of the means of information. If there had been a little more of gentleneſs and accommodation in his temper, he would, I think, have been ſtill more intereſting; but he had been accuſtomed to give law in the circle of his ordinary acquaintance, and his dread of any thing approaching to meanneſs and ſervility, rendered his manners ſomewhat decided and hard. Nothing perhaps was more remarkable, among his various attainments, than the fluency, and preciſion, and originality of his language, when he ſpoke in company, more particularly, as he aimed at purity in his turn of expreſſion, and avoided more ſucceſsfully than moſt Scotchmen, the peculiarities of Scottiſh phraſeology." P. 141.

"The idea," he ſubjoins, "which his converſation conveyed, of the powers of his mind, exceeded, if poſſible, that which is ſuggeſted by his writings. Among the poets whom I have happened to know, I have been ſtruck in more than one inſtance with the unaccountable diſparity between their general talents, and the occaſional inſpirations of their more favoured moments. But all the faculties of Burns's mind were, as far as I could judge, equally vigorous; and his predilection for poetry, was rather the reſult of his own enthuſiaſtic and impaſſioned temper, than of a genius excluſively adapted to that ſpecies of compoſition." P. 144.

"In judging of proſe," ſays the learned Profeſſor, "I do not think his taſte was equally ſound (i. e. with his taſte in poetry). I once read to him a paſſage or two in Franklin's works, which I thought very happily executed on the model of Addiſon; but he did not appear to reliſh, or to perceive the beauty which they derived from their exquiſite ſimplicity; and ſpoke of them with indifference when compared with the point, the antitheſis, and the quaintneſs of Junius. The influence of this taſte is very perceptible in his own proſe compoſitions, although their great and various excellencies render ſome of them ſcarcely leſs objects of wonder, than his poetical performances. The late Dr. Robertſon uſed to ſay, that, conſidering his education, the former ſeemed to him the more extraordinary of the two." P. 148.

In one particular we cannot agree with the taſte of Mr. Stewart. Franklin is ſimple indeed, but it is a hard and dry ſimplicity, totally deſtitute of that grace, ſoftneſs, amenity, and imagery, which make the ſtyle of Addiſon ſo delightful. Franklin has made nearer approaches towards a happy imitation of the ſarcaſtic ſenſe of Swift, though he is very far indeed from having reached the correct and nervous plainneſs of that great maſter. The events of the latter part of Burns's life are pretty generally known. He obtained by the publication of his Poems a ſum of money, which enabled him to eſtabliſh himſelf in a farm; but his new habits agreed ſo ill with his former occupations, that he ſoon became diſguſted with farming,

ing, and procured the ſituation of an exciſeman. Little remains to be added, but that he fell into a courſe of intemperance, which embittered and ſhortened his life. In his latter days the poet was a politician, and became a ſtrenuous partizan of the French revolution. We ſhall not ſuppreſs Dr. Currie's obſervations on this part of Burns's hiſtory.

"The extraordinary events which uſhered in the revolution in France, intereſted the feelings, and excited the hopes of men in every corner of Europe. Prejudice and tyranny ſeemed about to diſappear from among men, and the day-ſtar of reaſon to riſe upon a benighted world. In the dawn of this beautiful morning, the genius of French freedom appeared on our ſouthern horizon with the countenance of an angel, but ſpeedily aſſumed the features of a demon, and vaniſhed in a ſhower of blood. Though previouſly a Jacobite and a Cavalier, Burns had ſhared in the original hopes entertained of this aſtoniſhing revolution, by ardent and benevolent minds. The novelty and the hazard of the attempt, meditated by the Conſtituent Aſſembly, ſerved rather it is probable to recommend it to his daring temper; and the unfettered ſcope propoſed to be given to every kind of talents, was undoubtedly gratifying to the feelings of conſcious but indignant genius. Burns foreſaw not the mighty ruin that was to be the immediate conſequence of an enterprize, which, on its commencement promiſed ſo much happineſs to the human race. And even after the career of guilt and of blood commenced, he could not immediately, it may be preſumed, withdraw his partial gaze from a people, who had ſo lately breathed the ſentiments of univerſal peace and benignity, or obliterate in his boſom thoſe pictures of hope, and of happineſs, to which thoſe ſentiments had given birth." P. 213.

So many men of ſenſe and worth were, for a time, entrapped by the ſpecious profeſſions of the French revolutioniſts, that there is more magnanimity in confeſſing the error, than there can be diſgrace in having been deceived. It is natural, and perhaps excuſable, in the perſons who have been ſo deceived, to draw a ſtronger contraſt between the earlier and later period of the revolution, than hiſtorical truth will juſtify. It is the only expedient by which they can conceal from their own minds the greatneſs of the error, and by which they can hide, both from themſelves and the public, the extent of the change which their opinions have undergone. We ſhall not therefore complain of the palliative and almoſt panegyrical language in which Dr. Currie deſcribes the commencement of the revolution, though we cannot refrain from obſerving, that in this region of deluſions he has ſuffered his taſte to ſlumber for a moment, he has allowed his ſtyle to quit the level of its natural elegance, and to riſe to an Oriental ſwell, leſs ſuited to the ſeverity of his own good ſenſe than to the fallacious luſtre of thoſe gigantic illuſions, which for a ſeaſon dazzled the eyes of Europe.

rope. Hyperbole is the language of the country of chimeras. They who return into the way of truth muſt be pardoned, if they magnify the beauty of the angelic form aſſumed by the demons who led them aſtray. It would not be difficult to tranſlate into much harſher language the obſervations of Dr. Currie on the cauſes which ſeduced Burns into the ſervice of the French revolution. But, without writing either an apology or a ſatire, we may very eaſily account for his error. Such a deluſion was in his ſituation ſo natural, that it would have been wonderful if he had eſcaped it. The compariſon of his own talents with his condition in ſociety, muſt have filled him with diſcontent. He was too little informed to diſcover the public advantages of thoſe inſtitutions which condemned himſelf to hopeleſs poverty, or to perceive that the ſame or ſimilar obſtacles to the advancement of genius, muſt exiſt in every form of civilized ſociety; and, that though they may be deſtroyed by the tempeſt of a revolution, they muſt again be built up before any of the advantages of civil life can be enjoyed in ſecurity. In ſuch difficult diſcuſſions, genius will not ſupply the place of knowledge and meditation; and Burns might well be excuſed for his ignorance of the complicated mechaniſm of ſociety, with reſpect to which thoſe who have written the moſt, ſeem often to have underſtood the leaſt. As he was not within the reach of this high philoſophy, ſo he was deſtitute of other aids, which might have preſerved him ſtill more effectually. His unfortunate diſſipation had deſtroyed that calmneſs and regularity of mind, which fit men for humble and contented induſtry. His ſituation excluded him from that accurate knowledge of the atrocities perpetrated, and the miſeries endured, in France, which muſt have engaged his heart on the ſide of order. His diſappointed ambition excited in his mind a blind rage againſt the inſtitutions of ſociety, and his ignorant benevolence gave the colour of virtue to that fatal fury. The political errors of Burns had not however extinguiſhed his love of his country, nor had they filled his heart with thoſe inverted public affections, thoſe anti-patriotic prejudices, that unnatural and monſtrous hatred of that which we ought moſt to love, with which the ſame pernicious errors have infected leſs generous natures. His heart corrected the miſtakes of his head. He ſtill loved his country. He was ſtill too deeply tainted with the hereſy of patriotiſm, to be tolerated by the pontiffs of modern philoſophy. In his commonplace book, where he could have no temptation to diſguiſe his ſentiments, he ſays, "Whatever might be my ſentiments of republics ancient or modern; as to Britain I ever abjured the idea. A conſtitution, which in its original principles experience

rience has proved to be every way fitted to our happineſs, it would be inſanity to abandon for an untried viſionary theory." P. 218.

In 1795, when we were firſt threatened with invaſion, he appeared in the ranks of the Dumfries volunteers, and contributed to rouſe the martial genius of his countrymen, by the following animated and almoſt ſublime war-ſong.

" *Scene—a Field of Battle—Time of the Day, Evening—the wounded and dying of the victorious Army are ſuppoſed to join in the following Song.*

" Farewel thou fair day, thou green earth and ye ſkies,
Now gay with the bright ſetting ſun;
Farewel Loves and Friendſhips ye dear tender ties,
Our race of exiſtence is run.

Thou grim king of terrors, thou life's gloomy foe,
Go frighten the coward and ſlave;
Go teach them to tremble, fell tyrant! but know
No terrors haſt thou for the brave.

Thou ſtrik'ſt the dull peaſant—he ſinks in the dark,
Nor leaves e'en the wreck of a name;
Thou ſtrik'ſt the young hero—a glorious mark!
He falls in the blaze of his fame.

In the field of proud honour—our ſwords in our hands,
Our King and our Country to ſave;
While victory ſhines on life's laſt ebbing ſands,
O! who would not reſt with the brave!" P. 218.

The whole power of ſuch a poem depends upon the fire and enthuſiaſm which it breathes, and which it communicates. Whoever was to examine it for incorrect language, or inharmonious verſes, would rather ſhow his own bad taſte than the faults of the author. It belongs to ardent paſſion to be negligent, rugged, and naked in expreſſion; to deſpiſe ornament, to diſregard ſmall circumſtances, to hurry forward to its object. Theſe lines moſt powerfully expreſs the feelings of triumphant death. They diſplay the ſadneſs of victory, combined with its glory. They exhibit the loftieſt attitude of human nature, the unconquerable enthuſiaſm, the heroic pride, the gloomy grandeur, of thoſe who breathe out their laſt in ſongs of triumph. There is a dark ſublimity in this exultation over death, in this contempt for the moſt awful of objects, which more than any other human ſentiment has a ſovereign power over the heart of man. If they have not elegance, it is becauſe they are above it.

The unhappy fate of Burns has, as uſual, given occaſion to much invective againſt the ingratitude of the public, and eſpecially againſt the cruelty of the opulent, who ſuffer men of genius, the chief ornament of their country and their age, to languiſh in penury, and to periſh by a premature death. Poets have, at all times, delighted to revenge themſelves on fortune, by ſuch invectives againſt thoſe who have the means of patronage. Juvenal ſpeaks of the unrewarded genius of Statius. The names of Otway and Chatterton have pointed many a pathetic, and many a ſatirical verſe; and the misfortunes of Burns have excited much poetical rage againſt his country. Far be it from us either to leſſen the general ſympathy with the miſeries of genius, or to excuſe the hard-hearted diſregard of the opulent, for ſufferings in which the dignity of talents is added to the ſacredneſs of miſery. But, upon cool reflection, there will perhaps be found more reaſon to lament the miſconduct of Burns than to blame his patrons for any want of munificence. The ſubſcription to his works was liberal; it placed him in a ſituation which might be called opulence, if compared with his former condition; and which, if he had conducted himſelf prudently, would have been ſufficient for his comfortable ſubſiſtence, and might probably have led the way to his future advancement. For any higher active ſituation he was unprepared. He was too old to acquire a profeſſion; and if he had been placed in any more elevated ſtation, his indiſcretion would only have rendered his misfortunes more conſpicuous, and his fall more ſtriking. Without prudence he was fit for no ſtation; with prudence he might have been happy: and he probably would have been moſt happy in the ſtation to which he was accuſtomed. If he had even received an independent fortune from the bounty of his country, it may well be doubted whether his life would have been more happy, after an improvident generoſity had taken away the few reſtraints impoſed on his faults, by the fear of poverty, and the neceſſity of labour. That every man muſt be his own chief benefactor is a truth of the utmoſt certainty, and of ſuch importance that it cannot be too often inculcated on mankind. It is impoſſible to give durable happineſs to the imprudent and intemperate, and it is uſeleſs to waſte the means of happineſs on beings incapable of receiving it. The laws of Nature have given no diſpenſation to men of genius from the neceſſity of regulating their minds, if they would enjoy happineſs. They are, on the contrary, expoſed to more dangers, and muſt practiſe more vigilance than ordinary men. They muſt be taught to rely chiefly on themſelves, and to be aware that virtue is more important than talents to their well-being. Severe examples

amples of the misery which follows the neglect even of the inferior virtues, are not perhaps upon the whole injurious. A blind patronage, which should point out any road to success but that of prudence and propriety, could not fail to be destructive of the happiness of young and inconsiderate men of talents, as well as of multitudes of coxcombs without talents, tempted by their fatal example. Biographers, who ascribe the misfortunes of their heroes more to want of patronage than to imprudence, may justly be charged with ministering rather to the vanity and idleness of those who abuse superior abilities, than to the morality and happiness of the world.

(To be continued.)

ART. IV. *The divine Origin of Prophecy illustrated and defended, in a Course of Sermons preached before the University of Oxford, in the Year* 1800, *at the Lecture founded by John Bampton, M. A. Canon of Salisbury. By the Rev. George Richards, M. A. Vicar of Bampton; and Rector of Lillingstone Lovell, Oxfordshire; and late Fellow of Oriel College.* 8vo. 345 pp. 6s. Hanwell, Oxford; Rivingtons, London. 1800.

THE author of these Lectures has long been known to the reading world by a poem of considerable merit, entitled "Aboriginal Britons"; and we see with much pleasure, in the present volume, the fulfilment of that early promise of talents. We see judgment superadded to genius, and learning subservient to both; in a set of Lectures calculated at once to please, to instruct, and to convince.

The subject of Prophecy which the author of these Sermons has taken up, is one of the most extensive as well as important in the science of Theology; he does not therefore undertake the general discussion, but confines himself to the proofs of divine inspiration manifested in the writings of the Prophets; those proofs which place them above all suspicion of being the work of human cunning, sagacity, or fraud. On this plan of his undertaking, the author thus explains himself.

"Though in the early part of this discourse* I have spoken in general terms of the peculiar force of the evidence from Prophecy, yet

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* The first in the book. *Rev.*

it is not my intention to urge it in these Lectures, as a testimony of the Christian religion. I should occupy too large a portion of your time, if I were to discriminate with the clearness and accuracy which the nature of the subject requires, between those predictions which were more particularly intended to authenticate the divine character of Christ and his religion, and those which were delivered, principally as instruments of the Theocracy, during the long course of a miraculous interposition of the Almighty in the affairs of a chosen people. It is boldly and strenuously asserted by the Infidel, with respect to sacred Prophecy at large, that the predictions were delivered for purposes of imposture; and that their completion either was foreseen by human sagacity, or was the fortunate result of chance. To detect the fallacy of this objection, and to shew the certainty of a miraculous prescience in the Prophets, is the sole object which it will be my endeavour to attain." P. 41.

The first Sermon, from which the preceding passage is extracted, gives at large the plan of the whole set of Lectures, and is itself a methodical and judicious composition. We shall so far transpose its parts, for the convenience of our readers, as to give first the author's recapitulation of the topics employed in that discourse, and afterwards the plan which he has there drawn out, and has filled up in the ensuing Sermons.

" The preliminary observations have now been stated which appeared most requisite, previously to our entrance upon the subject which is about to be discussed. The necessity of recurring, in these times, to the principal evidences in favour of Christianity, has been strenuously urged. The several degrees of importance have been pointed out, which at different times have been attached to this argument; and the propriety of affording it the high authority, to which it is unquestionably entitled, has been suggested, and earnestly recommended. The subject has been disencumbered from all inferior topics, which either possess no influence in producing a conviction of the divine origin of the sacred Oracles, or cannot reasonably be allowed to weaken that conviction, when it has once been thoroughly produced. And an endeavour has been made to shew by what manner of treatment the argument from Prophecy may be enforced, with the fairest probability of success." P. 42.

The Sermon thus recapitulated gives, in a prior page, the following view of the intended Lectures, the plan of which is filled up in the several discourses subjoined.

" To this particular part of the subject [that above specified] I propose to limit my enquiries, and shall endeavour to prove,

" That the events foretold were frequently REMOTE, were described with MINUTENESS, were sometimes NOVEL, and were very NUMEROUS."

This is performed in the second discourse.

" That

"That in the age of the reſpective Prophets, by whom they were predicted, they muſt have appeared often IMPROBABLE, and ſometimes the exact REVERSE of what might have been reaſonably EXPECTED."

See Sermons the third and fourth.

"That, in numerous inſtances, the ſubjects of the predictions were peculiarly UNFAVOURABLE to the WORLDLY VIEWS of the Prophets, and the CONTRARY to thoſe which it is reaſonable to ſuppoſe IMPOSTORS would have choſen."

This promiſe is fulfilled in the fifth Sermon.

"That there is a PROPRIETY and CONSISTENCY in all the parts of Prophecy, conſtituting ONE GREAT AND HARMONIOUS SCHEME, which it ſeems morally impoſſible that the Prophets could have imparted to it, if they had not been really inſpired."

This forms the ſixth Sermon.

"That the general conduct of the Prophets is INEXPLICABLE upon HUMAN PRINCIPLES, and can only be ſatisfactorily accounted for by an acknowledgment of their INSPIRATION;"

Sermon the Seventh.

"And, laſtly, that from the MEANS which they employed, and the END which they purſued, from the circumſtances attending the ORIGIN and TERMINATION of ſacred Prophecy, and from the PRESENT SITUATION of a conſiderable portion of mankind, affording a SENSIBLE DEMONSTRATION of the preſcience of the ancient Prophets, a ſtrong preſumptive argument may be derived, in favour of their pretenſions to a divine Revelation."

This forms the ſubject of the eighth diſcourſe.

The ninth, and laſt Sermon, contains a kind of general argument upon the topics already brought forward, and concludes the whole with the moſt exact propriety.

Having thus diſplayed with diſtinctneſs the ſubjects handled in the preſent volume, we have nothing further to perform in juſtice to the author and our readers, but to give ſuch a ſpecimen of his mode of arguing and writing as may characterize his merits, and diſplay the importance of the volume here preſented to the public. We ſhall take this ſpecimen from a part peculiarly deſerving of attention at the preſent moment, when the moſt ſtrenuous efforts are made to divert the attention of Proteſtants from the pernicious and antichriſtian ſpirit of *the Papal hereſy*, for ſuch only it deſerves to be denominated. The paſſage is found in the third diſcourſe, where the declared purpoſe of the author is to ſhow how IMPROBABLE, and how contrary to all expectation, were ſome of thoſe events which were

predicted

predicted by the ancient Prophets, and which yet have been moſt accurately fulfilled.

" But the ſpirit of Prophecy was once manifeſted on an occaſion even more ſingular perhaps than any which has already been conſidered. It foreſhewed the future exiſtence of a ſpiritual tyranny the moſt extraordinary to which the ambition and ingenuity of man have ever given birth. I ſhall be pardoned, I truſt, for repeating the deſcription of this ſtrange and moſt formidable power. In the ſixth century before Chriſt, and again in more expreſs terms during the age immediately ſubſequent to his appearance, it was predicted that, at a diſtant period*, when the Roman empire, then triumphant over the whole world, ſhould fall into decay, a power†, the name of which was hieroglyphically ſpecified, ſhould ariſe from its ruins, and fix its ſeat‡ of dominion in the ancient capital of the world; that this power ſhould be founded in the myſtery of iniquity, and exhibit that prodigy in the moral and political world, which the Prophet emphatically denominated the Man of Sin; that it ſhould impoſe upon the credulity of its followers by flagrant falſehoods, and an abandoned profligacy of deceit; that it ſhould alter the courſe of ſociety, and even abrogate the laws of nature; by forbidding both marriage§, and the uſe of meats; that it ſhould ſupport its uſurped authority by the moſt relentleſs cruelty, by deluging‖ its extenſive territories with the blood of its enemies, or by driving them forth¶ helpleſs and hopeleſs, from all the comforts and charities of ſocial life; that it ſhould impiouſly** lay claim to a ſupernatural influence, and ſubdue the untutored mind by pretended acts of omnipotence; that, deviating from the pure and ſimple worſhip of the firſt Chriſtians, it ſhould introduce idolatry†† and the doctrine of demons; and, neglecting the mediation of the ever-bleſſed Jeſus, ſhould ſupplicate the divine power through the intervention of departed mortals; that it ſhould carry up its blaſphemous pretenſions‡‡ to a height which it is ſcarcely poſſible to contemplate, without feelings of awful apprehenſion, ſhall arrogate the incommunicable attributes and omnipotent authority of the ſupreme Being; and, ſeated in his hallowed temple, ſhew himſelf to an idolizing world, as the eternal and incomprehenſible God, the Lord of heaven and earth§§; and, laſtly, that having tyrannized more than twelve hundred years over the minds as well as perſons of the greateſt portion of the Chriſtian world, it

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" * Dan. vii. 7, 8, 24; 2 Theſſal. ii. 6, 7. † Revel. xiii. 18. ‡ Ib. xvii. 9. § Tim. iv. 2. ‖ Dan. vii. 21, 25; Revel. xvii. 6; xviii. 24. ¶ Revel. xiii. 16, 17. ** 2 Theſſal. ii. 9, 10. †† Ibid; Revel. xiii. 13, 14. ‡‡ 1 Tim. iv. 1; Dan. xi. 38. §§ Compare 2 Theſſal. ii. 4, with Biſhop Newton's account of the adoration paid to the new-elected Pope. " *Quem creant, adorant,*" was the inſcription uſed on the medals of Martin V. See Newton's Diſſertations on the Prophecies. Diſſ. xxv."

ſhould

ſhould fall at length into decay, and be delivered over* to condemnation and endleſs perdition.

" Such are the features of the Papacy, than which no ſyſtem could have been deviſed, more unlikely to ariſe from a perverſion of the doctrines and ſpirit of the Goſpel. Though in the Apoſtolic age, to a prophetic eye, the fatal power was then ſhewn to be working; yet by unaſſiſted human reaſon the dawn of ſuch a tyranny could not ſurely be diſcerned. The imagination could ſcarcely have conceived one more inconſiſtent with the ſpotleſs and unaſſuming character of primitive Chriſtianity. Had the ingenuity of man, ſpeculating upon the corruptions by which even the pureſt gifts of divine benevolence are liable to be deformed, been employed during thoſe early times in divining the probable perverſions to which Chriſtianity would be ſubject in its progreſs through a vicious world, he would not ſurely have been induced to predict the proud pomp of ſuperſtition, nor the arrogance and tyranny of predominating power, nor the impious pretenſions of an aſſumed divinity. With much greater probability might he have apprehended the temporary prevalence of that lawleſs ſpirit, of that equal diſtribution of property, and of thoſe viſionary plans of ſociety which gave diſturbance to ſome parts of Germany at the time of the Reformation, and were the ſubjects of dangerous ſpeculation in our own country, during the civil diſſenſions of the laſt century. Let me not be ſuppoſed to inſinuate that our holy religion affords the ſlighteſt ſanction or countenance to ſuch deſtructive principles. No, it marks them with deciſive and unqualified diſapprobation. I wiſh merely to obſerve, that from the peculiar nature of ſome of the original doctrines of Chriſtianity, and from the probable effect of their operation upon corrupt or fanatical minds, ſuch a ſpecies of abuſe was more likely than any other to ariſe. Hence it is reaſonable to ſuppoſe, that an impoſtor would naturally have ſelected this particular kind of perverſion as the moſt proper ſubject of conjecture. But the real Prophets are ſilent upon this part of the ſubject; and diſplayed their eloquence in deſcribing events, the poſſibility of which could ſcarcely have been admitted till it was ſenſibly demonſtrated by their occurrence." P. 121.

We take our leave of theſe Lectures by obſerving, that they are in many reſpects deſerving of praiſe, but more particularly for their facility and force of language, their clearneſs of arrangement, their ſtriking illuſtrations of Prophecy, and their juſt and ingenious alluſions to claſſical hiſtory.

" * Dan. vii. 25; Revel. xix. 19, 20."

ART.

ART. V. *The Chemical Pocket-Book; or, Memoranda Chemica: arranged in a Compendium of Chemiſtry, according to the lateſt Diſcoveries, with Bergman's Table of ſingle Elective Attractions, as improved by Dr. G. Pearſon. Calculated as well for the occaſional Reference of the profeſſional Student, as to ſupply others with a general Knowledge of Chemiſtry. By James Parkinſon.* 12mo. 229 pp. 5s. Symonds, &c. 1800.

IN this very ſmall volume, the ſubject of chemiſtry, in its lateſt improved and extended ſtate, is arranged in a manner conciſe indeed, but clear, methodical, and comprehenſive.

This work is deſtitute of plates, and of the deſcription of the chemical apparatus; nor, in fact, can ſuch particulars be abſolutely wanted in a compendium, which, as its title imports, is only calculated for occaſional reference; or may be conſidered as an ample ſyllabus for a courſe of lectures. We are however of opinion, that a ſhort deſcription, with a plate or two, of the principal chemical apparatus, would greatly improve this work; which, even in its preſent ſtate, cannot be too ſtrongly recommended to all thoſe perſons, who either poſſeſs, or wiſh to acquire, ſome knowledge of chemiſtry.

After a ſhort Preface, in which Mr. Parkinſon modeſtly explains the object of his book, and mentions his reaſons for ſtating a few facts, in places which are not quite fit for their reception, we find the Table of Contents; the principal articles, or principal diviſions of which, are as follows:

Definition of Chemiſtry, of Attraction, &c.—Earth—Caloric—Light—Oxygen—Hydrogen—Nitrogen, or Azote—Sulphur—Carbon—Muriatic Acid—Fluoric Acid—Metallic Suſtances—Bituminous Subſtances—Stones—Vegetable Subſtances—Animal Subſtances—And, *Addenda*.

Mr. Parkinſon's ſtyle is ſuch, as to admit of ſufficient perſpicuity without prolixity. The nature and properties of the different articles of chemiſtry, the theory, and even the practice of the ſubject, are mentioned with order and inſtructive propriety. He deſcribes the ſtate in which the metallic ſubſtances, the earths, the acids, the alkalis, &c. are originally found, and by what means they are to be known, extracted, and purified. To the modern names he judiciouſly ſubjoins the old appellations. The principal theoretical opinions are impartially ſtated; and, in general, the operations, mixtures, compoſitions, &c. are deſcribed in ſuch a manner, as only to require, what almoſt

every attentive perſon may eaſily ſupply, ſuch as the uſual cautions relative to the management of the fire, or to the continuance of the operations, &c.

The uniformity of ſtyle renders one or two quotations ſufficient to give our readers an idea of it; and for this purpoſe we have ſelected and tranſcribed the following paſſages.

"Silver is of a pure white. Luſtre 4. Hardneſs 6.5. Specific gravity before malleation, 10,474: after 10,51. *Briſſon.*

"It is malleable, ductile, and laminable, in a high degree, though inferior to gold; and is not changed by the contact of air. A wire 1-10th of an inch, will ſupport 270 pounds.

"It is fuſible at 20°, or rather it remains in fuſion at that degree, for it requires a higher degree to bring it into fuſion*. If by means of ſolution of *borax*, a ſmall bit of leaf-ſilver, be ſtuck to the top of a ſmall glaſs cylinder, and melted into it, it will give it a golden tinge.—*Bergman.* By long expoſure to violent heat, it has been converted into a glaſs of an olive green colour. In the focus of a burning glaſs, it yields a white pulverulent matter; but there appears to exiſt but little affinity between it and oxygen.

"When alloyed with *copper*, it is rendered hard, and fit for ſilverſmith's work, and for coinage. The alloy for the Britiſh coinage, is 11 ounces, 2 pennyweights fine. It combines readily with *ſulphur*, forming SULPHURET OF SILVER.

"With *ſulphuric acid*, if concentrated, ſulphureous gas is diſengaged, and the ſilver is converted into a true OXYD OF SILVER, mixed with a ſmall quantity of SULPHATE OF SILVER, in ſmall needles, or in plates formed of theſe needles, united length-ways.

"It is diſſolved in *nitric acid* with rapidity, and much nitrous gas is diſengaged. The ſolution is at firſt blue, but this colour diſappears when the ſilver is pure, and degenerates into a green, if it be alloyed with copper. Nitric acid will diſſolve more than half its weight of ſilver, the ſolution letting fall cryſtals in hexagonal, triangular, or ſquare plates, which are called NITRATE OF SILVER, or *lunar cryſtals*, *lunar nitre*, &c.

"This melted with a gentle heat, and poured into moulds as ſoon as fuſed, forms the *lapis infernalis*, or *lunar cauſtic*. It may be precipitated from its ſolution by *lime-water*, *alkalis*, and ſeveral *metals*.

"By fixed alkalis it is precipitated white; by ammoniac, grey, and by lime-water, olive-green.

"It may be precipitated from a dilute ſolution, by a plate of *copper*. The ſilver adheres like moſs to the copper, and the liquid acquires a blue tinge from the copper, which is diſſolved in the room of the ſilver. It is likewiſe precipitated by *Mercury*, with which it will alſo amalgamate. Theſe cryſtals, being articulated into each other,

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"* This diſtinction is applicable to the degrees of heat, requiſite for the fuſion of moſt metallic ſubſtances."

give

give them the form of a vegetation, known by the name of the TREE OF DIANA, Arbor Dianæ, &c.

" It is readily combined with the *muriatic acid*, by adding this acid to a ſolution of ſilver in the nitric acid, the MURIATE OF SILVER being precipitated; this muriate is very fuſible, running into a grey and tranſparent ſubſtance, like horn, and is then called LUNA CORNEA, or *horn-ſilver*; this being fuſed with four parts of pot-aſh, the ſilver is found in the pureſt ſtate, under a ſtratum of ſulphate of pot-aſh, and the remaining alkali. It may likewiſe be decompounded by ſeveral other metals.

" Profeſſor Hildebrant ſays, I have frequently rediſſolved in pure nitrous acid, the ſilver which I obtained from horn-ſilver, and always found a ſmall quantity of black powder remaining at the bottom, which ſeemed to have the properties of gold. To appearance, part of the ſilver is converted to gold; but the Profeſſor accounts for it, from the ſilver though called pure, containing the gold thus found.

" The muriate of ſilver, expoſed to the light of the ſun, ſoon becomes brown, oxygenous gas being diſengaged. Nitrated ſilver, and moſt of the ſolutions of metals, thus emit their oxygen, and become coloured.

" Nitrated ſilver being precipitated from its ſolution, ſeparated from the fluid, expoſed three days to the air and light, and mixed with liquid ammoniac, becomes when dry, *fulminating ſilver*. This exceeds in power gunpowder, and even fulminating gold. Once obtained, it can no longer be touched, without a violent detonation, no more than one grain being ſufficient to give riſe to a dangerous fulmination. After this fulmination, the ſilver is found reduced or revivified, its oxygen having combined with the hydrogen of the ammoniac, water in the ſtate of vapour being produced. This water, inſtantly vapourized, and poſſeſſing all the elaſticity, and expanſive force of that ſtate, is the principal cauſe of phenomenon; in which the nitrogen of the ammoniac, with its whole expanſibility, bears a part.

" Mr. Keir diſcovered that *a mixture of the vitriolic and nitrous acids* in a concentrated ſtate, has a peculiar faculty of diſſolving ſilver copiouſly, and at the ſame time oxydating tin, mercury, and nickel; diſſolving however a ſmall quantity of the latter, and having little or no action on other metals. By dilution, the mixture becomes leſs capable of diſſolving ſilver, and more capable of acting on other metals. *Phil. Tranſ.* 1790." P. 68.

" VEGETABLE ACIDS.

" Firſt, *Vegetable Acids ready formed, and obtained, by very ſimple Proceſſes.*

" THE CITRIC ACID, or the expreſſed *juice of Lemons*. This is obtained in a concrete ſtate, by ſaturating it with powdered chalk; it thereby forming a difficultly ſoluble ſalt, CITRATE OF LIME, which is to be waſhed with warm water, and then a ſufficient quantity of ſulphuric acid to ſaturate the chalk employed, is to be added, then boiled for ſome minutes, with ten parts of water, and then filtered; when the ſulphate of lime remains on the filter, and the fluid, by evaporation,

poration, will yield the CRYSTALLIZED CITRIC ACID. It may be ſtrongly concentrated, by freezing the water it contains. It ſeems to be one of the ſtrongeſt of the vegetable acids; it is not converted by the nitric acid into the oxalic acid. It acts on ſeveral metallic ſubſtances by the aid of water, and forms CITRATES with the acids and earths.

"M. Brugnatelli obtained citric acid pure, by well ſtraining it through linen cloth, then mixing it with ſpirits of wine, and, after ſtanding ſome days filtering it through paper; the pure citric acid paſſing through, and the ſlimy matter being left on the paper. *Annales de Chimie.* xxii." P. 162.

Before we cloſe this account, it is proper to obſerve, that in the peruſal of this Compendium we have met with ſeveral inaccuracies, which, though not very material, are however deſerving of correction in a future edition. Thus, for inſtance, ſpeaking of ammoniac, or volatile alkali, this author in the ſame paragraph ſays, that it has been proved to conſiſt of nitrogen and hydrogen, in the proportion of about ſix of the former to one of the latter, with a certain proportion of caloric; he then ſtates that 1000 parts of it contain 807 of nitrogen and 193 of hydrogen; but thoſe numbers are in the proportion not of 6 to 1, but of 4,19 to 1.

Thus alſo he aſſerts, without limitation, that platina amalgamates with quickſilver; whereas this amalgamation is ſo very difficult and imperfect, that after a very long trituration of platina with quickſilver, not above the 50th part of the former is to be found mixed (and not very intimately mixed) with the latter.

In the ſection on iron, Mr. P. ſays, "It may be alloyed with ſeveral metallic ſubſtances; but the only alloy which is uſed in the arts, is that which it contracts with tin, by which, *tin* plates are formed." Now tin plates are not an alloy of iron and tin, which means an intimate mixture of the two metals; but they are only iron plates covered with tin, or plates of iron covered with plates of tin.

But after having mentioned thoſe inſtances of inaccuracy, and we might add ſeveral others of the ſame ſort, we are ready to offer an obvious excuſe in favour of the author; namely, that in ſtating ſuch a multiplicity of facts as are contained in this Compendium of Chemiſtry, it is ſcarcely poſſible to avoid all errors and omiſſions.

ART.

ART. VI. *Six Sermons, preached in Charlotte Chapel, Edinburgh. By the Rev. Sydney Smith, A. M. and Fellow of New College, Oxford.* 12mo. 3s. 6d. Longman and Rees. 1800.

WHEN we firſt took up this little volume, we were ſtruck with a ſort of quaintneſs, which excited ſomewhat of an unfavourable prepoſſeſſion; but we had made very little progreſs without being agreeably ſurpriſed with the vigour, and charmed with the eloquence of the writer. Of theſe two qualities, the Six Sermons of Mr. Smith partake as highly as any ſpecimens of the ſame branch of literary compoſition which have come before us, ſince the introduction of our work. We have read the whole with much ſerious attention and ſatisfaction, and have no heſitation in aſſerting, that they poſſeſs very great merit.

Mr. Smith, in his Preface, makes an ingenuous and manly avowal of his ſentiments and principles; he reſiſts as an abſurdity the idea, that becauſe he cannot do much in his vocation, he is to do nothing; and he declares, that as long as God ſhall give him life and ſtrength, he ſhall never ceaſe to attack, in the way of his profeſſion, and to the beſt of his abilities, any ſyſtem of principles injurious to the public happineſs. The firſt diſcourſe is on the Love of our Country; the ſecond on Scepticiſm; the third, which is in an eminent degree pathetic and affecting, was preached before the Scotch Magdalene Society, from Luke vii, 48, Daughter thy ſins are forgiven thee; the fourth Sermon is on the Prediſpoſing Cauſes to the Reception of Republican Opinions; the fifth upon the beſt Mode of Charity; the ſixth on the Converſion of St. Paul.

The reader will perceive that the ſubjects of theſe diſcourſes are very various, and admit of the diſplay of different kinds of talents; all are entitled to our praiſe, nor would it be eaſy to pronounce, if ſuch a deciſion were required, which diſcourſe is of the greateſt merit. Perhaps the third will make moſt impreſſion in the cloſet, and muſt have been received with no common effect.

We ſhall, as a matter of juſtice, ſubjoin ſpecimens from the firſt and the third. From the firſt, the paſſages which follow highly pleaſed us.

"Whence, it may be aſked, does this love of our country, this univerſal paſſion, proceed? Why does the eye ever dwell with fondneſs upon the ſcenes of infant life? Why do we breathe with greater joy the breath of our youth? Why are not other ſoils as grateful, and other

ether heavens as ſerene? Why does the ſoul of man ever cling to that earth where it firſt knew pleaſure and pain, and under the rough diſcipline of the paſſions was rouſed to the dignity of moral life? Is it only that our country contains our kindred and our friends? And is it nothing but a name for our ſocial affections? It cannot be this; the moſt friendleſs of human beings has a country which he admires and extols, and which he would, in the ſame circumſtances, prefer to all others under heaven. Tempt him with the faireſt face of nature, place him by living waters, under ſhadowy cedars of Lebanon, open to his view all the gorgeous allurements of the climates of the ſun; he will love the rocks and deſerts of his childhood better than all theſe, and thou canſt not bribe his ſoul to forget the land of his nativity; he will ſit down and weep by the waters of Babylon, when he remembers thee, oh Sion.

"But whether from this love of our kindred, or from habit, or from aſſociation, or from whatever more ſimple principle of our nature this love of our country proceed, it is of the higheſt importance to ſociety that its exiſtence ſhould be cheriſhed, and its energy directed aright; and if the duties which regulate the conduct of man to man be fit ſubjects for diſcuſſion in this place, that virtue which is founded upon the relation between ſocieties and individuals, and includes the important and extended intereſts of a whole people, muſt, in preference to all others, merit diſcuſſion on my part, and attention on yours.

"An attempt is often made to diſtinguiſh between moral and Chriſtian ſubjects of inveſtigation; but no ſubject can be moral which is not Chriſtian. Chriſtianity guides us to another world, by ſhowing us how to act in this; in precepts more or leſs general, it enacts and limits every human duty; the world is the theatre where we are to ſhow whether we are Chriſtians in profeſſion or in deed; and there is no action of our lives, which concerns the intereſts of others, in which we do not either violate or obey a Chriſtian law. I cannot, therefore, illuſtrate a moral duty, without, at the ſame time, enforcing a precept of our religion.

"The love of our country has, in the late ſcenes which have been acted in the world, been ſo often made a pretext for bad ambition, and ſo often given birth to crude and ignorant violence, that many good men entertain no very great reliſh for the virtue, and ſome are, in truth, tired and diſguſted with the very name of it; but this mode of thinking, though very natural and very common, is, above all others, that which goes to perpetuate error in the world. If good men are to cheriſh in ſecret the ideas, that any theory of duties we owe to our country is romantic and abſurd, becauſe bad men and fooliſh men have made it an engine of crime, or found it a ſource of error; if there is to be this conſtant action and reaction between extreme opinions; why then the ſentiments of mankind muſt be in eternal vibration between one error and another, and can never reſt upon the middle point of truth. Let it be our pride to derive our principles, not from times and circumſtances, but from reaſon and religion, and to ſtruggle againſt that mixture of indolence and virtue which condemns the uſe, becauſe it will not diſcriminate the abuſe, which it abhors. In ſpite of the proſtitution of this venerable name, there is, and there

ever

ever will be, a Chriſtian patriotiſm, a great ſyſtem of duties which man owes to the ſum of human beings with whom he lives: to deny it is folly; to neglect it is crime.

"The love of our country has been ridiculed by ſome modern enthuſiaſts, as too narrow a field for the benevolence of an enlightened mind; they are for comprehending the whole human race in our affections, and deem any partiality ſhown to the particular country in which we happen to be born, *as** a narrow and unphiloſophical preference. Now, it would be difficult to ſay, whether complete ſelfiſhneſs, or univerſal philanthropy, is the moſt like to miſlead us from that ſound practical goodneſs, in which the beauty of Chriſtianity, and the merit of a Chriſtian, conſiſt. Our ſphere of thoughts has hardly any limits, our ſphere of action hardly any extent; we may ſpeculate on worlds, we muſt act in families, in diſtricts, and in kingdoms; and if we contract a diſtaſte for the good we can do, becauſe it is not equal to the good we can conceive, what is this but to ſacrifice deeds to words, and to rule our lives by maxims of the moſt idle and oſtentatious ſentiment? How can the remote corners of the earth be influenced by your benevolence? Here are thouſands at home whom your generoſity may aid, and your wiſdom teach, and your example guide; leave the taſk of ſuperintendence to Providence; and if you really wiſh to promote the univerſal good, you cannot do it more effectually than by fulfilling with cheerfulneſs and activity your humble and ſubdivided lot. Oh Jeruſalem, ſays our Saviour, Jeruſalem, Jeruſalem! thou that killeſt the prophets, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Who would not believe that our Saviour himſelf felt, at the moment of this exclamation, that ardent love of his country, which it is the object of this modern doctrine to attack and deride?

"One of the firſt paſſions by which the imagination of an able and a good youth is inflamed, is the love of his country; and he generally manages it in ſuch a manner, as to convert it into a venial error rather than a virtue; I ſay venial, becauſe thoſe errors which proceed from the good and generous diſpoſitions of youth, deſerve indulgence, and are ſeldom perpetuated but when they are treated with harſhneſs. All the ſplendid actions performed in popular governments, give a very early bias to the mind; the peruſal of them forms the moſt material part of education; there is nothing which ranges youthful fancy on the ſide of government, and every thing which ranges it againſt it; there is very little to feed the imagination in the idea that men muſt be reſtrained, and protected (above all things) from their own madneſs and folly; that they muſt be cheated and threatened into their own good: but a very little warmth and elevation of thought will convert all the neceſſary operations of the beſt governments into crimes. Contribution is extortion, puniſhment is cruelty, management and prudence are duplicity, and reſtraint is ſlaviſh ſubjugation; and hence, in the young, patriotiſm is often little elſe than an univerſal ſuſpicion, and

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* This particle is redundant; we "deem it a principle," not "as a principle."

abuſe

abuſe of all government whatſoever. Many have the good fortune to outgrow this childiſh propenſity; in others it is fixed for life, and exhibits inſtances of the moſt painful and deplorable waſte of talents." P. 2.

They who can peruſe, without the warmeſt emotion, the annexed appeal to their ſenſibility, muſt be formed of more ſtubborn materials than we pretend to be.

"You feel leſs pity for theſe women, perhaps, becauſe you aſſociate to their former life, riot, extravagance, and mad luxury; rather aſſociate to it the feelings of infamy, of hunger, of remorſe, of houſeleſs, friendleſs, and unpitied want. The ſufferings of the reſpectable poor are bad enough; but if you will fathom to the loweſt the miſery of our nature, look to the union of poverty, and vice. Behold the dying proſtitute, ſo joyous once, and ſo innocent, and ſo good, behold her in ſome diſmal receſs of a crowded city, ſlowly yielding up her life to ſorrow, and to pain. So lies this poor forgotten creature, without the bleſſing of parents, or the voice of kinſmen, or the ſweet counſel of friends; and when you ſee her face pale with weakneſs, and her limbs withered with diſeaſe, and her dwelling loathſome from want, forget not that ſhe has yet a ſorrow which no human eye can reach. The remembrance of a miſpent life has broke her heart; and though ſhe ſend forth no plaintive voice, and though ſhe ſhed no idle tear, ſhe is maſtered by an unknown ſpirit within, and ſinks ſadly down to her long and laſting home.

"To ſuch ſcenes as theſe, ſound policy, and genuine piety, unite to call your attention; to educate, to reclaim, to diffuſe morality and religion, is the moſt comprehenſive wiſdom, and the trueſt philanthropy. If laws give efficacy to morals, morals give efficacy to laws; and it is rather, perhaps, in the diſpoſition to obey, than in the power to enact, that the ſecurity for human happineſs conſiſts.

"The number of theſe deluded women is ſo great, and their ſufferings, in proceſs of time, ſo lamentable, that, conſidered by themſelves, they become an object of political interference, and Chriſtian compaſſion; conſidered as to its general effects, the increaſe or diminution of this ſpecies of profligacy, becomes of the higheſt civil importance. Who, then, ſhall ſet bounds to thoſe labours which go to increaſe the ſum of virtue in a ſtate? or who ſhall aſſign the preciſe limits where the work of reformation ſhall ſtop, and the bad be abandoned? If education has been tried in vain, we will ſet to work the great engine of repentance, which reſts upon experience, and model afreſh the human mind ſoftened by affliction. The fears of mankind are in general reſorted to, rather than their ductility; and it is more common to puniſh than reclaim: a ſuppoſed neceſſity alone can juſtify this rough amelioration of mankind; but the voluntary labours of the truly good and reſpectable men who preſide over this ſociety, ſhow you that no ſuch neceſſity exiſts, and deſerve your warmeſt protection, as they ſubſtitute for ſeverity, perſuaſion, and effect the pureſt end by the gentleſt means.

"The great attention which has always been paid to reconcile reclaimed children to their parents, is a very pleaſing feature in the conduct of this charity. The protection, and countenance of the parent gives

gives ſtability to the new virtue of the child; and the renewal of this endearing relation is ſtrictly congenial to our moſt lively feelings.

"A young female was received ſome time ſince into the Society, who, in conſequence of the infamous character ſhe had incurred, had been wholly abandoned by her poor, but reſpectable parents, for above four years. You all know the extreme care with which the poor people attend to the religious, and moral education of their children in this part of the world; and will, I am ſure, in the goodneſs of your hearts, anticipate the feelings of two poor villagers as they ſpeculated on the future proſpects of their late beloved inmate, their fears for her ſafety, their humble ambition, their hope that they had not in vain ſuffered want for her improvement, their ardent prayer to Almighty God for their child. Not to dwell upon intermediate ſcenes, by the interference of the Society, the father agreed to receive his daughter, and they were brought together; the appearance of each juſt before they met, was wonderfully impreſſive. In the child there were marks of the deepeſt contrition, and humility; a ſenſe of joy, at the idea of ſeeing her father, mingled with a perturbation which bordered on delirious wildneſs. In the poor man there was an honeſt ſhame at the diſgrace which his daughter had incurred, not wholly devoid of anger; but it was eaſy to ſee how much his compaſſion ruled over every other feeling of his mind. Such was the intereſting appearance of theſe poor people before they met; but when they ſaw each other, there was no ſhame, there was no dread, there was no anger, there was no contrition; but there were tears, and cries, and loud ſobbings, and convulſive embraces, and the father wept over his daughter, and loved her; and they that ſaw this, bear witneſs how bleſſed a thing it is to ſnatch a human ſoul from perdition, to ſhow the paths of God to poor ſinners, and to ſhower down the glories of virtue, and religion on the laſt, and the loweſt of mankind." P. 87.

From this writer, if he will but pay due attention to the regulation of his ſtyle, and not diſdain what the common conſent of the literary world holds neceſſary to be obſerved; if he will be careful not to adopt a mode of phraſeology, to which too much ſelf-confidence may lead, or implicitly to obey prejudices which maturer reflection, and more extenſive experience may meliorate, greater works than the preſent may reaſonably be expected. We think highly of his abilities, and are greatly pleaſed with this example of his diligence; we commend, without reſerve, his ingenuous reſolution to diſtinguiſh himſelf in his vocation, and his honeſt and manly avowal of his principles. We of courſe take an intereſt in his future exertions, which we are confident will be progreſſively made; and we doubt not, with all the ſucceſs which we and others unfeignedly deſire.

ART. VII. *An Eſſay on Muſical Harmony, &c. &c. By A. F. C. Kollmann.*

(Concluded from p. 169.)

REFLECTING further on the ſubject of the diminiſhed Seventh, mentioned in the ſixth chapter of this work, we are inclined to add the following obſervations to thoſe which concluded our former article on this ſubject.

The diminiſhed Seventh is ſo frequently uſed unprepared (as Mr. Kollmann afterwards obſerves) that the term *Subſtitution* would convey the idea more exactly; ſince the *Suſpenſion* of a ſound which has not been heard before, is at leaſt an inaccurate expreſſion.

The ſame Chord in the major Mode is properly explained (§ 15) and the anomalous Chords of the Seventh, noticed in a correct and ingenious manner.

Chap. VII. *Of Accidental Chords.*—This part of the work opens with a fair compariſon of the Syſtem of Rameau, which was patronized by Marpurg, and that of Kirnberger, which is adopted by Mr. Kollmann. The complicated Harmonies of the former Syſtem, placed by the two ſimple Chords of the latter, form a ſtriking contraſt, and leave no doubt which is moſt eligible, or which is moſt true.

By accidental Chords are meant ſuſpenſions, anticipations, and tranſitions; all which are treated in a maſterly ſtyle, and leave us only to regret the perpetual difficulty, which is occaſioned by turning to the plates at every example. We truſt a new edition will enable the author to engrave the whole on muſical plates, or to adopt ſome plan for mixing the examples with the text.

Chap. VIII. *Of the Signatures of Chords in thorough Baſs.*—The different modes of figuring adopted by great maſters, are the perpetual obſtacle to the ſtudy of Thorough Baſs; and indeed the rules here given, will (if generally adopted) remove conſiderable difficulties.

Chap. IX. *Of Cadences.*—The perfect Cadence is (as in all other treatiſes) made from the Dominant to the Key Note; but Mr. Kollmann extends the term to *medial*, as well as *fundamental* Cadences, with which claſſification we are not entirely ſatisfied.

The mixt Cadence of Tartini, an idea worthy of ſo great a muſician, is juſt hinted at (§ 7) under the title of the *Antient*

Phrygian Cadence, with the difference only of Tartini's being in the major Mode, from the fourth to the fifth of the key, and the latter in the Minor.

Under the term *Interrupted* Cadence, the figure Ellipſis is implied; it would exceed the bounds preſcribed to our Review, if we were to enter into an inveſtigation of this ſubject. At a future opportunity we ſhall conſider it more fully.

Chap. X. *Of Modulation.*—In this article Mr. K. very juſtly ſtates the impropriety of calling major keys *Sharp*, and minor keys *Flat*, a manner by which our old authors have rendered their doctrines very confuſing. The diſtinction of natural and abrupt modulations is very clear aud uſeful; but under the ſection 13 we find ſome doctrines concerning OMISSION apparently uſeleſs, and the unharmonic change (pl. xv, ex. 15, letter b) ſcarcely noticed.

Chap. XI. *Of Time.*—This part of muſic requires more than common abilities to analyſe and explain. Mr. K. is here, as in moſt other places, extremely ſucceſsful. Whether there are really "THREE meaſures" uſeful in muſic, "of two, three, and four equal times in a bar," or whether the latter of four does not eſſentially belong to the firſt claſs of *two*, is a queſtion not eaſily decided. We do not think the reaſons given (§ 10) are fully convincing. The Italian ſchool of compoſition in this reſpect, and perhaps in this only, is far ſuperior to the German.

Chap. XII. *Of Rhythm.*—We ſhould be happy if the limits neceſſarily preſcribed to this account permitted us to extract great part of this valuable chapter; at preſent we muſt be content to recommend it to the particular notice of every ſtudent in muſic.

Chap. XIII. *Of ſimple Counterpoint.*—Mr. K. is here, as uſual, extremely clear; and in the ſeven rules of the third ſection, every neceſſary information may be obtained for writing correct Counterpoint. The laſt (§ 22) contains an analyſis of Handel's chromatic fugue, with two additional Baſſes, the loweſt being the fundamental Baſs of Kirnberger, to demonſtrate that no other Chords can be found in muſic, but the perfect harmony and the eſſential Seventh. See p. 97.

Chap. XIV. *Of double Counterpoint.*—The theory of this chapter is very good, but the practice can be but ſeldom uſeful.

Chap. XV. *Of Imitation.*—Under the general head of IMITATION, Mr. K. includes Fugues and Canons as ſpecies. This arrangement is perfectly correct; but we muſt refer the reader to the Eſſay on Compoſition for further Information, where the doctrines of Fugues and Canons are fully explained.

Chap. XVI. *Of Variation.*—All variations either change both harmony and melody, or leave the ſame melody with dif-

ferent harmonies, or the ſame harmony with different melodies. Theſe three claſſes are each exemplified in the plates xxxv and xxxvi.

Chap. XVII. *Of Fancy.*—This chapter, upon the extemporary execution of voluntary thoughts, is founded on the celebrated eſſay of EMANUEL BACH (a Verſuch über die wahre art das Clavier zu ſpielen) the Engliſh maſters more frequently uſe the term Capriccio, which is nearly ſynonimous. Mr. Shield has, in his Introduction to Harmony, p. 108, given a tranſlation of Eman. Bach's doctrines (Chap. XLI. p. 267, of Part II. edition of 1797, Leipzig.)

Chap. XVIII. *Of the Ancient Eccleſiaſtical Modes.*—No part of muſic has excited more controverſy among theoriſts, from the earlieſt writers down to the preſent period, than the doctrine of Modes or Tones. The term Mode here ſignifies the ſpecies of Octave which is decided by the different places of the two Natural Semitones. At the revival of letters, the four tones of St. Ambroſe, namely, the Octaves of D, E, F, G, retained the names of Dorian, Phrygian, Lydian, and Mixolydian; and theſe four, with their reſpective Plagals, A, B, C, D, have been conſtantly uſed in Italy as the eight TUONI, or Church Tones, the Greek names being rejected.

But Glareanus, in 1547, a man of more learning than judgment, publiſhed his DODECACHORDON, to eſtabliſh the doctrine of Twelve Tones, including the former four, with the addition of A. Æolian, and C. Ionian, and their two Plagals E and G, which, like the others, took the epithet Hypo, to point out their commencement in the fourth below. Thus, the arrangement of Glareanus, as given in his title-page, is,

A Hypodorian	D. Dorian
B Hypophrygian	E. Phrygian
C Hypolydian	F Lydian
D Hypomixolydian	G Mixolydian
E Hypoæolian	A Æolian
G Hypoionian	C Ionian.

This order was conteſted by Zarlino, who, prepoſſeſſed by the idea of the Major Mode (Inſtit. part 4, cap. 15) changed them thus:

C	D	E	F	G	A	Authentic
G	A	B	C	D	E	Plagal.

Still, however, allowing twelve, like Glareanus. This laſt order has been univerſally received in Germany, and the Greek names have alſo been retained.

The epithets Authentic and Plagal ſignify the two different diviſions of the Octave into a fifth and fourth, or into a fourth

and fifth. In modern terms, the Authentic divides the Octave by the third and fifth, or common Chord, thus, C E G C; the Plagal by the fourth and ſixth, thus, C, F, A, C. So that, in fact, every melody which lies between the Dominant and its Octave is Plagal, Oblique, or Collateral, and that which is found within the compaſs of the key-note, and its Octave, is Authentic, Direct, or Principal.

We are rather inclined to think the Italians faſtidious in rejecting the Greek names of the Modes; for, although there is no evidence that the Grecian Modes were different ſpecies of the ſame Octave, and not KEYS of different pitch, yet the triple change which the ancients made in their ſpecies of fourths, Euclid calling B, C, D, E, the firſt; Capella altering it to A B C D; and Zarlino again removing it to C D E F, certainly demonſtrates that the words Ionian, Dorian, &c. &c. are more uſeful than thoſe of firſt, ſecond, third, Tone, &c. Names which are more equivocal, and which render the Plagal and Authentic diſtinction leſs perceptible.

Mr. K. has given an admirable ſpecimen of the Phrygian mode, plate xxxii. No. 2, "Commit thy ways and goings," which is the E key of Dr. Pepuſch (Introduction to Harmony, edit. 1731, p. 65) and ſaid by him to be called by the Italians TUONO DI CHIESA. Sir J. Hawkins, vol. i, p. 360, is at a loſs to account for this diſtinction, ſince, in the writings of Guido and Franchinus, no ſuch appellation occurs.

They who may be deſirous of inveſtigating further the nature of theſe Modes, will find, in Sir J. Hawkins, vol. ii. p. 410–440, many extracts, from Glareanus and Malcolm, to explain and elucidate the ſubject of this chapter.

Referring to Mr. K.'s Table of Contents, for the purpoſe of forming a retroſpective analyſis, we with great pleaſure ſelect Chap. II. of Intervals. § W. of Conſonances and Diſſonances.

III. Of their Uſe. § 3. of Omiſſion, &c, &c. &c.
IV. Of Chords. § 3. of Eſſential Chords.
V. Of the Triad. § 16. of Imperfect Triad, &c.
VI. Of the Seventh. § 4. of Preparation, &c.
VII. Of Accidental Chords. § 2. Rameau, &c.
IX. Of Cadences. § 7. Phrygian Cadence.
X. Of Modulation. § 5. Natural. § 11. Abrupt.
XII. Of Rhythm. § 9. As to muſical Sounds, &c.
XIII. Of Simple Counterpoint. § 3. Rules, &c.
XV. Of Imitation. § 7. Periodical, &c.
XVI. Of Variation;

as parts particularly deſerving the utmoſt attention, by all thoſe who are deſirous of excelling in the true knowledge of muſic.

There

There is one obſtacle to the complete ſucceſs of this, and its ſucceeding work, which we hope a new edition will wholly remove; namely, ſeparation of the plates of examples from the text. Add to this, that the engraving of the muſic is ſo cloſe, and the ſubdiviſions ſo frequent, that it requires not only great diligence to ſurmount the difficulty of referring from the book to the plates, but occupies a portion of time which the ſtudent, if he can, is never willing to ſpare. We hope that the ſale has anſwered Mr. K.'s wiſhes; and indeed the ſpeedy appearance of the Eſſay on Compoſition, affords ſome reaſon for believing that the muſical part of this kingdom is ſatisfied with the learning and labours of an induſtrious foreigner.

In our next we ſhall conſider the Eſſay on Compoſition, a work, if poſſible, of ſuperior merit, with fewer paſſages of an exceptionable nature. The radical error, however, of ſeparating the examples from the text has perhaps anſwered one good purpoſe, that of preventing Mr. King and Mr. Shield from following ſo bad a pattern; and we take this opportunity of announcing our intention to examine their valuable performances in our ſucceeding numbers.

ART. VIII. *Memorial concerning the preſent State of Military and Naval Surgery. Addreſſed ſeveral Years ago to the Right Hon. Earl Spencer, Firſt Lord of the Admiralty; and now ſubmitted to the Public. By John Bell, Surgeon.* 8vo. 42 pp. 1s. Cadell and Davies. 1800.

IT is the undoubted right, and in certain circumſtances it becomes the duty, of every intelligent Britiſh ſubject, to point out to the ſervants of the Crown, by memorial or otherwiſe, ſuch abuſes as he may have obſerved in any department of the ſtate. When this right, however, is aſſumed by an obſcure individual, it ought to be exerciſed with a modeſty proportioned to the diſtance between the perſon addreſſed and the perſon addreſſing; and ſhould the offered advice be either rejected, or not adopted ſo ſoon as the heated imagination of the memorialiſt may fancy it ought to be, we can ſee no propriety in ſubmitting it to the public at large, which cannot quicken the motions of the Miniſter.

Mr. Bell indeed is far from conſidering himſelf as an obſcure individual. He declares, that "it is the peculiar privilege of *his* profeſſion, to have higher and more honourable rewards than any government can beſtow;" and by thus ſtepping forward

ward to point out abuſes in the practice of Naval and Military Surgery, and to propoſe means for remedying thoſe abuſes, which have not occurred to the Royal Colleges of Surgeons in London and Edinburgh, he very plainly declares by his conduct, if not in direct terms, that he conſiders himſelf as at the head of that glorious profeſſion! From ſuch an exalted eminence looking down upon all the world beneath him, no wonder that he "claims from Earl Spencer a privilege above all ceremony." Great however as he is, he yet condeſcends to ſtate one claim to his Lordſhip's notice, for the ſake of that good cauſe which he has eſpouſed.

"I have ſtudied," ſays he, "my profeſſion with honeſt diligence, and have applied myſelf alſo to the ſtudy of Naval and Military Surgery with particular care. At *one time*, my Lord, I attended the wounded ſeamen in the hoſpitals of Sheerneſs and Yarmouth, with the humanity and induſtry of one who loves his profeſſion, who, while he is employed in inſtructing others, is not unwilling to improve his own knowledge. This ſhould avail me much"!

Who is this Mr. Bell, whom *one* period of attendance on the wounded ſeamen in the hoſpitals of Sheerneſs and Yarmouth, has ſo completely qualified to detect whatever is wrong in the preſent practice of Naval and Military Surgery, and to form plans of future perfection? We believe him to be the author of certain *Diſcourſes on the Nature and Cure of Wounds*, noticed at p. 148, &c. of the tenth volume of our Review; and had we known, when we wrote that article, that *one* ſuch attendance, in the hoſpitals of Sheerneſs and Yarmouth, comprehended the utmoſt extent of his experience in the treatment of gun-ſhot wounds, we ſhould have expreſſed no ſurpriſe at his inſiſting upon the neceſſity of dilating every ſuch wound, "merely becauſe it is a gun-ſhot wound"! Yet this man, upon this limited experience, has the confidence to addreſs the Firſt Lord of the Admiralty in the following not very decent terms:

"How can I venture to tell you of the melancholy ſtate into which the public ſervice has fallen? It never was reſpectable, it is now diſgraceful. Things are truly come to ſuch a paſs, that to point out the means of reformation muſt be a great relief. No plan of national education has ever been propoſed. Every other branch of our profeſſion is taught apart and carefully, while Military Surgery, the moſt peculiar of all departments, has been left to chance. When a young man enters into the Navy, his education is but ill begun, and *cannot improve*. He is put down into a hole, there to remain for years. He is deprived of all *communication, of all deſire of knowledge*. His youthful ambition is dead; his *profeſſion is forgotten*; his firſt proud feelings, which ſprang up with the firſt dawnings of knowledge, are buried there; his mind is vacant and powerleſs; and all his precious hours are running down to waſte."

"To

" To the life of a navy ſurgeon there are, God knows, no ſeductions! Nothing, as it now ſtands, can drive a young man into ſuch a ſervice but want of education, or want of friends; nothing can ſupport him, even for a ſhort term of years, through the labours and difficulties of this way of life, but a *love of his profeſſion*, and a ſenſe of duty above all obſtacles."

How a love of his profeſſion ſhould ſupport a young man in a hole, where he cannot improve himſelf in that profeſſion; where he is deprived of all communication, all deſire of knowledge; and where his profeſſion is *forgotten*, Mr. Bell has not informed us; but he proceeds to ſay, that the young man driven into this very ſtrange hole, " never feels himſelf till he leaves it, returns to ſchool, and begins his education anew."

" Indeed, my Lord," he continues, " this is a ſerious buſineſs, and men willing to find, in all that is done, nothing but negligence and waſte, will ſay in deriſion, " Here now we ſee, how government may, by a mean economy, ruin the moſt important of all eſtabliſhments, and bring matters to ſuch a paſs, that young men of the loweſt education, of the ſlendereſt means, ſhall refuſe the ſervice; daily advertiſements ſhall be quite neglected; examination ſhall fall into utter diſuſe, and all ſhall be promiſcuouſly received! The Britiſh ſeaman ſhall be more helpleſs in the day of battle, than the peaſant employed only in peaceful labours; for the poor man provides from his hard-earned pittance help for himſelf and family in the hour of illneſs, while the moſt dangerous ſervice hardly extorts from ſuch a government even the appearance of care."

This author declares himſelf a *diſſatisfied*, but not a *diſaffected* man. His *diſſatisfaction* or *diſaffection*, for we do not perceive any great diſtinction when theſe terms are applied to government, muſt have operated very powerfully on his mind when he wrote this paragraph, otherwiſe he would not thus have proclaimed a complaint on which the navy officers are ſilent. He ſeems likewiſe to have forgotten what a mutinous ſpirit lately pervaded the Britiſh navy, as a man not diſaffected would not ſurely have ſubmitted to the *public at large* ſo dangerous a piece of declamation as this, calculated, if poſſible, to renew the flame.

The remedy propoſed by Mr. Bell for all theſe evils is a great *national ſchool* for Naval and Military Surgery, under the ſuperintendance of a ſecretary. In this ſchool,

" Army and Navy Surgeons ſhould be trained for years to the peculiar ſtudies of that department; they ſhould be encouraged by good opportunities; they ſhould be bred under good and faithful teachers; they ſhould be made *members* of the national ſchool. There their education ſhould be free of expence; they ſhould have a common hall, and the uſe of a library; they ſhould have demonſtrations of anatomy;

tomy; lectures on medicine, and on military ſurgery, diſſections, and the opportunity of performing operations upon the dead body; they ſhould be taught the manner of *conducting ſoldiers* on a foreign expedition, the general care of their health, the *choice of encampments*, and the forming of hoſpitals on ſhore."

Such a ſchool of ſurgery in Ruſſia was one of the chief objects, he ſays, of Peter I, the father of his country: and yet we ſuſpect that the late Marſhal Suvoroff never ſuffered the ſurgeons of his armies to conduct them on foreign expeditions, and that he would not have ſuffered even Mr. Bell himſelf to make choice for him of a place proper for encampment.

The national ſchool, which is to effect all theſe wonders, muſt be put under the command of a profeſſor, "who has previouſly publiſhed a book of anatomy and ſurgery." This author has publiſhed ſuch books himſelf; but though he would not decline ſuch honourable difficulties as muſt attend the duties of this profeſſor, he aſſures Earl Spencer, that he is not building a ladder for himſelf to climb to ſo ambitious a height. The place ſhould be given to the *wiſeſt*; and the *wiſeſt* he promiſes to "aſſiſt with books, with manuſcripts, with plans or drawings, heartily and honeſtly, without *irritation*, envy, or reſerve!" This is generous; and in return for ſuch an offer, we beg leave to adviſe the author, before he ſubmits ſuch another Memorial as this to the public, to ſtudy with particular care *the Memoirs of P. P. Clerk of this Pariſh*, from which he certainly may reap much uſeful inſtruction; poſſibly as much as a ſurgeon already decided to be the *wiſeſt*, could gain from his books, drawings, or manuſcripts.

ART. IX. *An Eſſay on the Nature and Connection of Heat, Electricity, and Light. By Alexander Anſtruther, Eſq. of Madras, Barriſter at Law.* 8vo. 61 pp. 2s. Murray and Highley. 1800.

THIS Eſſay is divided into four ſections, to which is prefixed a ſhort Preface, wherein the author mentions his having been induced, from a deſire of acquiring ſome knowledge of the faſhionable branches of ſcience, to employ part of the time which he could ſpare from his profeſſional occupations, in the examination of ſome particular branches of philoſophy; and that the action of heat was the firſt to engage his attention. He contemplated its phænomena, and endeavoured to account for them on the common theories; but not finding his

his mind thoroughly ſatisfied by any of them, he began to look around in ſearch of ſome other agent, to whoſe action he might reconcile the above-mentioned phænomena.

"Little difficulty," ſays he, "occurred in the ſearch. Every thing pointed out electricity as the active power to whoſe exertions, in combination with thoſe of heat, all theſe effects are aſcribable. The ſame chain of inquiry led me to examine the connexion between theſe two forces, and between them and their common relation, light. I have given the reaſons which induce me to believe, that they are three appearances of the ſame ſubſtance." P. iv.

In the firſt ſection this author enumerates the different cauſes which contribute to hold together the particles of bodies in a ſolid form, and which cauſes may be overpowered by a greater or leſs quantity of heat. He then briefly conſiders the common and obvious phænomena that attend heated bodies, ſuch as the increaſe of bulk, the increaſe of temperature, fluidity, evaporation, &c. ſo as nearly to comprehend the whole outline of the modern ſyſtem relative to heat.

In the ſecond ſection he proceeds to inveſtigate the conſequences of the above-mentioned ſyſtem, and ſtates the principal part of his own theory, which is contained in the following paragraphs.

"It ſeems," ſays he, "to be eſtabliſhed, that every body, while it retains the ſame form, whether ſolid or fluid, has its capacity uniform; and the theory of heat ſuppoſes that increaſe of capacity upon a change of form, ariſes from the increaſed ſpace opened for the admiſſion of the heat. From this I was at firſt led to expect that the ſpace requiſite for the body, upon the change to the gazeous form, muſt bear a very near proportion to the new ſpace opened for the heat, or in other words, to the increaſe of capacity. For as the particles of matter are incapable of filling more or leſs than a certain ſpace, and as the only body apparently interpoſed is the heat, it would ſeem to follow, that the whole of the increated ſpace muſt be filled with that fluid. So it might be ſuppoſed that in two gazeous bodies at the ſame temperature, and of the ſame bulk, the abſolute heat muſt be reciprocally as their weight; for the denſity of the heat and the whole ſpace being equal, the leſs of that ſpace is filled with the body, the more muſt be occupied by the heat. Upon conſidering the fact, I was aſtoniſhed to find how far theſe concluſions are wide of the truth.

"In the boiling of water, the ſteam is found to occupy, at that temperature, about 1800 times more ſpace than the water: but the whole increaſe of abſolute heat is about one third: which being of the ſame denſity, cannot occupy that proportion of additional ſpace. When a cubic inch of water is evaporated ſo as to occupy 1800 cubic inches of ſpace, leſs than $1\frac{1}{3}$ inches are alone filled with the body and heat; there remain $1798\frac{2}{3}$ cubic inches to be accounted for.

"By what is this enormous ſpace occupied? Not by the expanſion of either of the ſubſtances, the gazeous body or the heat; ſuch enlargement

largement would be contrary to all our ideas of the principles of matter. The heat in particular being of the ſame temperature or denſity, has not been expanded; the diſtention of the maſs muſt therefore ariſe from ſome repulſive power exiſting in the compound.

"That repulſion muſt either reſide in the body or in the heat; or it muſt ſpring from ſome other ſource. The laſt appears to me to be the moſt probable concluſion; I aſcribe the effect to electricity." P. 10.

After this, Mr. A. briefly enumerates the leading facts relative to electric attraction and repulſion, and endeavours to apply them to the explanation of certain facts, which are commonly aſcribed to the action of heat.

"Probably," ſays he, "each particle, having before a poſitive, a negative electrical extremity, now arranges the two electricities differently, incloſing the one within it, and being incircled by the other. The ſurfaces of all the particles become thus ſimilarly electrical, and exhibit that repulſion which is found to exiſt between them in evaporation." P. 19.

Several other phænomena are in the ſequel likewiſe reconciled to this theory.

In the third ſection Mr. A. examines and endeavours to explain the formation of hail, which he is inclined to attribute entirely to electricity; and for the ſupport of this opinion, he adduces a variety of arguments and obſervations, which it is not in our power either to abridge or to tranſcribe.

The principal object of the fourth ſection, is the connection of light with heat and electricity, which connection is traced in a variety of inſtances, and under different circumſtances; but in a manner ſtill more hypothetical than the preceding part of the ſubject.

Without entering into particulars, which would require a long and tedious diſquiſition, we may, upon the whole, obſerve that Mr. Anſtruther's arguments are generally philoſophical and proper; but they are frequently eſtabliſhed upon the unſteady baſe of hypothetical principles. The idea of light, heat, and electricity being the ſame thing, or rather modifications of the ſame principle, is by no means new. Several phænomena ſhow that there is an intimate connection between them; yet there are ſeveral others which ſeem to prove that they are quite diſtinct principles. Mr. A. though his arguments are not always well founded, and ſeldom concluſive, has nevertheleſs ſtated the ſubject with propriety, and has pointed out ſeveral particulars, which deſerve the attention of the philoſophical world.

ART.

ART. X. *The Annual Anthology*, 1800. *Vol. II.* 12mo. 6s. Longman and Rees.

THE firſt volume of this poetical collection was noticed, with ſome degree of commendation, in our 14th volume, p. 478. This continuation is profeſſedly conducted in the ſame manner, by the ſame writers, and is entitled to ſimilar praiſe. It is on the whole an agreeable miſcellany, and appears to deſerve the inſertion of the two following ſpecimens.

" *An Evening Walk at Cromer*, 1795.

Hail ſcene ſublime! along the eaſtern hills
Night draws her veil, and lo! the circling lamp
That guides the veſſel through the ambuſh'd rocks,
Hangs in bright contraſt on her duſky brow,
And ſmiles away its gloom. See from the Weſt
A branching ſtream of ſilver radiance flows
On Ocean's boſom, till it emulates
The trembling luſtre of the milky way;
While the dark cliffs projecting o'er the waves,
And frowning (Fancy whiſpers) envious ſeems
Of the ſoft light they ſhare not. In the South,
The ſtar of evening ſheds her pallid rays;
While from the humble cottages that ſkirt
Yon hill's uneven ſide, lights *redly* ſhine
Contraſting Art with Nature, and fill up
The chain of objects that leads captive ſight,
And to the ſhrine of meditation draws
The wanderer's ſoul. But hark! the awaken'd owl
Majeſtic, ſlow, on ſounding wing ſails by,
And, rous'd to active life, enjoys the hour
That gives his winking eye-lids leave to reſt,
While his bright eye, dim in day's dazzling light
Now into diſtance ſhoots its beams, and guides
The unwieldy ſpoiler to his creeping prey.
Which having ſeized, again on murmuring wing
He cleaves the tranquil air, and to his neſt
Proudly bears home the feaſt, he toil'd to gain;
Then from the boſom of ſome thick-wove tree,
Breathes in dull note his votive ſtrain to Night,
Friend of his daring, ſeaſon of his joy.
Here could I ſtay, now liſt'ning, gazing now,
Till all that crowded, buſy, life can give
Sunk from my view, loſt in the ſplendid vaſt
Of Nature's pure magnificence, that ſtill
Will ſhine and charm for ages. Faſhion's hand
Which in the world's gay ſcenes o'er unipotent,
Makes, and deſtroys, and the ſame object bids

Delight

Delight one moment, and diſguſt the next,
Here can no influence boaſt; but here true Taſte
To Faſhion rarely known, enamour'd roves
And rapt, becomes Devotion, while the tear
Steals the fluſh'd cheek adown, as on the roſe
Glitters the dew-drop. Hail again, bright ſcene;
On the moiſt gale of Eve ſhall I breathe forth
The ſong of praiſe to thee, reſponſive ſtill
To Ocean's ſolemn roar? or ſhall I ſtand
In ſacred ſilence bound, Devotion's friend,
And liſt'ning, let my eager ear drink in
The diſtant, mingling ſounds that Fancy loves,
'Till every thought's thankſgiving, and the lips
Can only murmur praiſe? And lo! my lips
In utterance fail, and Silence I am thine." P. 131.

"*Democritus Junior, or the laughing Philoſopher.*

"Though life declines, and Time, the thief,
Has ſtolen my bloom away,
I charge thee, fly theſe haunts pale liver'd Grief!
Nor think, if ſhine my locks all ſilver grey,
That I, like dotard old, will fall thy fickly prey.

Light was my heart, when days were young,
As kid o'er verdant plain,
I laugh'd and danc'd, I ſnigger'd, toy'd and ſung,
The lads and laſſes join'd my gameſome ſtrain,
And age ſtood ſmirking by, as growing young again.

Where are thoſe days? they are not fled;
My comrades flouriſh ſtill;
Old bald-pates oft we meet, by humour led,
We call up ſchool-boy days with wizard ſkill,
Repeat our merry pranks, and then a bumper fill.

Ye men, who worſhip hoards of gold,
Yet pleaſure dare not taſte,
Can I but laugh ſuch men-moles to behold?
Or ſuch as riches only know to waſte,
Mere ſquirrels, cracking nuts, and ſquandering them in haſte?

Philoſophers, who wink and blink
With cloſe-glaſs'd, peering eyes,
Can I but laugh, profoundeſt Sirs, to think,
What pride 'mid thoſe meek looks in ambuſh lies,
How Folly ſcreens her face 'mid Wiſdom's fair diſguiſe.

Ye magpye-poets, chattering rhymes,
And ye who ſtrains of woe,
Like whining ring-doves, eke againſt the times,
Magging with ſaucy clack at all you know,
Or ſoothing poor dear ſelves in ſonnet ſadly flow.

Whether,

Whether, good Sirs, ye rail or pine,
What boots it all to me?
To ſit and prate like mock-bird ſhall be mine,
To chatter moans like you; then off I'll flee,
And jeer you all at once in ſome high laughing glee.

Ye patriot ſouls, ſo wonderous grave,
So loving, good, and wiſe,
Boaſting your country you but wiſh to ſave;
Ye lanky ſpiders, ſnaring ſilly flies,
Oh! how I ſit and laugh to trace your ſilken lies.

But Kings and Queens, and ſuch like things,
I reverence much; and never,
No never, will I laugh at Queens or Kings;
But crowns from redcaps, faith! I cannot ſever,
And I could laugh at both for ever and for ever.

And while I laugh, good Joan, my wife,
Shall ſport like damſel gay;
For Joan, kind ſoul! has laugh'd with me through life,
And ſtill, like two old lutes, in tune we play,
And while our hearts are blithe, ne'er dream of life's decay.

Thus, Falſtaff-like, I'll live and die,
Laugh long as I can ſee;
And when Death's buſy hand ſhall cloſe my eye,
This bag of jokes I leave the doctor's fee,
Then, doctor, when I'm dead, laugh thou, and think of me."

P. 284.

The grave and ſentimental pieces are not ſo highly executed as thoſe of a lighter and more humourous caſt. Some are puerile, as in the former volume, and ſome might as well have been omitted; but we are not inclined to retract our aſſertion, that the collection altogether will afford amuſement to the lovers of Poetry.

ART. XI. *Travels through the United States of North America, the Country of the Iroquois, and Upper Canada, in the Years* 1795, 1796, *and* 1797; *with an authentic Account of Lower Canada. By the Duke de la Rochefoucault Liancourt. Two Volumes.* 4to. 2l. 12s. 6d. Philips. 1799.

IF we were not already in poſſeſſion of facts, which mark a moſt extraordinary degree of inſenſibility on the part of the Duke de Liancourt, theſe two volumes would prove him to poſſeſs that quality in an aſtoniſhing proportion. An outcaſt

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from his own country, he was received in England with the characteriſtic kindneſs of Britons, protected, and diſtinguiſhed with aſſiduous courteſy, and unwearied liberality. In return for all this, having undertaken to travel through the States of North America, and to publiſh his obſervations, the firſt object of his mind ſeems to have been to viſify and degrade the Britiſh name, to exaggerate every imputed defect in our laws or policy, and, totally forgetful of the treatment he experienced when among us, to dwell with ſeeming ſatisfaction on every incident and occurrence, which might tend by its operation to promote a rupture between England and America. Had theſe volumes come before us without a name, we ſhould have had no ſcruple in declaring, that they were compoſed either by an avowed agent of the French Directory, or by an emigrant, whoſe anxious deſire and hope it was by theſe means to facilitate his return to his country, and the reſtoration of his fortunes. Readers but indifferently informed of the real ſtate of America, and of the political ſubjects and intereſts which the author occaſionally introduces, and ſometimes not very pertinently, would neceſſarily believe that nine tenths of the people of the United States were hoſtile to England, and moſt warmly and ſincerely attached to France. But we know the reverſe of this to be the truth. The majority of the Americans, as might reaſonably be expected, are ſtrenuous friends to this country; and the Duke de Liancourt knows this alſo, though from reaſons which may well be conjectured, he makes the contrary opinion the leading feature of his book.

Putting however his perſonal conduct entirely aſide, and having declared what we think of his political ſentiments, his book remains to be conſidered, as giving in detail his obſervations on the country, people, and manners, of North America. It would be unjuſt to ſay, that the reader will not find many curious and intereſting anecdotes and facts. It would indeed be impoſſible that a high-born, and well-educated Frenchman, ſhould in a three years progreſs through a country be unable to collect, and to communicate many ſubjects of great importance. Nevertheleſs, on the whole, we learn from thoſe who have had opportunities to examine on the ſpots which they ſeverally deſcribe, the aſſertions and obſervations of both writers, that Mr. Weld's Travels through North America (ſee Brit. Crit. vol. xiii, p. 243) deſerve the greateſt confidence and attention. In one reſpect, and as a book of reference, Mr. Weld's performance muſt be far preferable. The Duke de Liancourt was not allowed by Lord Dorcheſter to viſit Lower Canada. Nor can this excite wonder; his Lordſhip probably knew the writer's

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decided attachment to thoſe among the Americans, who were in avowed hoſtility to the intereſts of this country.

It remains only to give a ſpecimen or two of the writer's ſentiments and language: what our readers may think of the following we know not; the impreſſion made upon us will not very eaſily be obliterated.

" A tour along the banks of the lake is extremely pleaſant; the proſpect of this vaſt ſheet of water is majeſtic, and the traces of culture, which upon the whole has been commenced on the beſt principles, offer a picture, on which both the eye and the mind dwell with equal pleaſure. The Governor is a worthy man, amiable and plain. The company was agreeable, and we enjoyed every convenience, which can be expected on a journey of this kind. And yet, during the whole time of our reſidence in Naryhall, where he, as well as every one belonging to him, loaded us with civilities, in a manner the moſt agreeable, I did not experience one moment of true happineſs, and real untainted enjoyment.

" I am at a loſs to account to myſelf for the various perceptions, which preſſed upon my mind, and prevented my feelings from being entirely abſorbed by gratitude, and by the pleaſing ſenſations, it naturally produces. I love the Engliſh more, perhaps, than any other Frenchman; I have been conſtantly well treated by the Engliſh; I have friends among them; I acknowledge the many great qualities and advantages which they poſſeſs. I deteſt the horrid crimes, which ſtain the French revolution, and which deſtroyed ſo many objects of my love and eſteem; I am baniſhed from France; my eſtates are confiſcated; by the government of my country I am treated as a criminal or corrupt citizen; ſevered from all I held dear, I have been reduced to extreme, inexpreſſible miſery, by Robeſpierre, and the reſt of the ruffians, whom my countrymen have ſuffered to become their tyrants; nor are my misfortunes yet conſummated—and yet, the love of my country, this innate feeling, now ſo painful to me, ſo claſhing with my preſent ſituation, holds an abſolute ſway over my ſoul, and purſues me here more cloſely, than elſewhere. This Engliſh flag, under which I am ſailing over lakes where the French flag was ſo long diſplayed; theſe forts, theſe guns, the ſpoils of France, this conſtant, obvious proof of our former weakneſs and of our misfortunes, give me pain, perplex and overpower me to a degree, which I am at a loſs to explain. The ſucceſs, laſt year, obtained by Lord Howe, which the Engliſh mention with more frankneſs, becauſe they ſuppoſe our intereſt to be intimately connected with theirs; the eagerneſs they diſplay in announcing new defeats of the French, the accounts of which are prefaced by the aſſurance, that Engliſh triumphs and exertion ſhall reinſtate us in the poſſeſſion of our eſtates, and followed with congratulations; all theſe common topics of converſation, which our gueſts ſeem to introduce with the beſt intention, prove more painful to my feelings, as I am neceſſitated to hide my thoughts, leſt I ſhould be deemed a fool by the few, in whoſe eyes I am no Jacobin, no Robeſpierrian, and becauſe I am, as it were, at croſs purpoſes with myſelf. And yet it is a ſentiment rooted, deeply rooted in my ſoul, that I would continue poor and baniſhed, all the days of my life, rather *than owe*

my reſtoration to my country and my eſtates, to the influence of foreign powers, and to Britiſh pride. I hear of no defeat of the French armies, without grief, or of any of their triumphs, without my ſelf-love being gratified to a degree, which at times I take not ſufficient care to conceal*. And yet, notwithſtanding theſe feelings, the confeſſion of which may appear ridiculous in my preſent ſituation, I cannot diſcern the period, when anarchy ſhall ceaſe in my ill-fated country, and liberty, regulated by wiſe and efficient laws, afford happineſs at leaſt to thoſe, who are not baniſhed; when France ſhall reſt her glory on a ſafe and laſting foundation." Vol. i, p. 262.

We are certain that the Duke de Liancourt's opinions on the treaty of commerce between this country and America, cannot be peruſed without a ſmile; but what will an Engliſhman ſay, to hear him call France THE TRUE AND NATURAL ALLY of America, and find him aſſerting, that the Engliſh government *deluded* America into the treaty. Theſe abſurdities, or worſe than abſurdities, ſhow that the writer was determined to go any lengths by which he might make his peace with the Directory; and this has not eſcaped the ſagacity of the tranſlator, who has expreſſed his diſguſt in a ſpirited and manly note, to the paſſage which is here ſubjoined.

" THE TREATY OF COMMERCE.

" Since we left the Engliſh dominions, and have reached the territory of the United States, we have found, that the treaty of commerce, concluded between Great Britain and America, forms the univerſal topic of converſation, and the principal ſubject of diſcuſſion in the newſpapers. I ſhall not preſume to decide, whether the majority of the inhabitants be for or againſt it; but this I know, that the number of non-contents is ſufficiently conſiderable, to render the friends of peace uneaſy on this ſubject. I am not yet acquainted with America in a ſufficient degree, nor have I yet ſtudied this treaty with the neceſſary attention, to form a correct judgment on its advantages, and probable reſults. Yet I ſhall record in this journal the impreſſion, which it made upon me at firſt view, were it only for the purpoſe of reviewing my opinion again, when time ſhall have decided on its merits.

" In my judgment, it is extremely prejudicial to America; the mutual relations of the contracting parties are not perfectly poiſed, and

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" * Theſe " *Confeſſions d'un Emigré*," which ingenuouſly expreſs the true ſentiments of a very conſiderable part of the emigrated French nobility and gentry, are not, it ſeems, unworthy of the notice of foreign powers, and eſpecially of our government. A French emigrant, who acted in the Weſt Indies as field-officer in the Britiſh ſervice, regretted, that the " *pavillon chéri*" was not waving at the maſt-head of the veſſel, on board of which he was going to combat the French.—*Tranſl.*"

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the commercial intereſt of the United States is in many reſpects injured. More ancient treaties with France are clearly violated by this treaty; and it evidently claſhes with the repeated profeſſions of friendſhip, which America has ſo loudly and repeatedly made to France, even under the ſanguinary reign of Robeſpierre. America cannot but be aware of the unfavourable ſentiments, nay hatred and ill-will, which the Engliſh government entertains towards the Union. Theſe ſentiments will remain unalterably the ſame, as long as the principles of the Britiſh miniſtry ſhall be unchanged. England will ever conſider the inhabitants of the United States as revolted ſubjects, who muſt be puniſhed for their independence, if they cannot again be ſubjected to the Engliſh yoke; and though Great Britain condeſcends at preſent to enter into temporary negociations with America, it is becauſe her preſent ſituation allows her not to wage war againſt the Union, and becauſe ſhe hopes to derive ſignal advantages from a treaty, which cannot but conſiderably encreaſe the ſale of her manufactures, diſpleaſe France, alienate her from America, and injure her trade. She hopes, by means of this rupture, to render America dependent on the Engliſh government, and in this ſtate of dependence to force her to conclude another alliance; a deſign, perfectly anſwering the ſentiments, which great Britain has conſtantly manifeſted ſince the peace of 1783. The truth of theſe obſervations is obvious to all, who are acquainted with the policy of the cabinet of St. James's, and muſt be more ſtrikingly ſo to him, who has lived, for any length of time, with the Britiſh agents in America, who take not even the trouble of concealing it. To conclude a treaty of amity on ſuch a foundation, is to deceive America; as it clearly preſumes, that ſhe muſt break off all her former connections with France, *her true and natural ally**, who, as ſoon as ſhe ſhall have obtained a regular, ſettled government (at preſent the obvious aim of the generality of the French people), will become more powerful than ever. Should it be America's ſecret intention, to break off the former connection with France on the firſt favourable opportunity, ſuch a deſign would not only be the reſult of an erroneous, miſtaken policy, but would alſo prove a breach of the principles of duty and gratitude, which, however they may be deſpiſed by the cabinets of kings, ſhould never be diſregarded by an infant people, in

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" * The tranſlator was lately aſſured by an American gentleman, acquainted with the author, that it is his moſt anxious wiſh, to make his peace with the Directory. It is, no doubt, from this motive, that proceed the virulent, unſupported animadverſions on the Britiſh cabinet, which, the tranſlator is ſorry to obſerve, diſgrace the intereſting narrative of the Duke's Travels, and which in no place of this work betray their origin in a more conſpicuous manner than in this paſſage, where he charges the Engliſh government with *deluding* America into a treaty, the beneficial reſults of which ſhe ſoon experienced, when ſhe ſaw her trade protected by Engliſh convoys from the unprovoked piracies of *her true and natural ally.—Tranſl.*"

the management of public affairs, and the concluſion of alliances and treaties." Vol. i, p. 381.

It is neceſſary to remark, that the firſt of theſe volumes contains the author's tour through the Northern Provinces, Upper Canada, and the Carolinas, with an account of Lower Canada, which he was not allowed perſonally to examine. In the ſecond will be found the tour through Virginia, Pennſylvania, the Jerſeys, and New York. To the whole is ſubjoined, a General View of the Commerce, Politics, and Manners, of the United States. Perhaps it would be imputed to us as a want of candour, if, after having exhibited two ſpecimens of the work, which are in no reſpect creditable to the writer, we did not place before the reader one example at leaſt of a different deſcription; from which it will appear, that the Duke de Liancourt is a man of great good ſenſe, acute obſervation, and diligent reſearch. This would be proved, in a very eminent degree, from that part of the ſecond volume which is occupied by the repreſentation of Mr. Jefferſon's eſtabliſhment at Monticello. But this would take up too large a ſpace. We therefore ſelect the following, as beſt adapted to the purpoſe of ſhowing the writer's general manner of deſcribing the places which he viſited.

"DOCTOR WARTON AND HIS FARM.

"From the mill I croſſed the river and the woods to dine with Doctor Warton, who reſides about a mile from Wilmington, on the road to Philadelphia. The moſt common trees in theſe woods are the oak, the cheſnut, and the hiccory. Cedars known in Europe by the name of Virginian are likewiſe found in abundance; alſo Scotch pine trees, Lord's pines, and firs. The cedar wood is commonly uſed for ſupporters to the rails with which the fields are encloſed. The houſes are alſo covered with planks of cedar. Doctor Warton, who was educated with the jeſuits of St. Omer in France, but has ſince become a miniſter of the Engliſh church, is a very worthy man. He ſpent ſome years in England, from whence he brought much agricultural knowledge, with a ſmall mixture of prejudice. He ſpeaks French, he is very obliging, and is much eſteemed by his neighbours. He occupies a farm, which he has taken for fifteen years, ten of which are unexpired.

"There were eight of us at dinner: every thing which we uſed was the produce of his own farm; even the table cloth, which was fabricated of the flax grown on his own grounds, and the table, which was made of a very beautiful wood, cut on his own eſtate, as ſmooth and as finely veined as mahogany. I obtained the greater part of my agricultural information of this country from Doctor Warton. He rents a farm of one hundred and fifty acres at two hundred and ten dollars; he lets off fifty acres at one hundred and thirty dollars, and thus retains the reſt himſelf at eighty dollars. He informed me that he

he had gained this year ſeven hundred and forty-ſix dollars, including thoſe articles which he had uſed, and which he muſt otherwiſe have bought. He has four oxen, which are ſufficient for the whole work of the farm. He has alſo eight cows, and two horſes for his carriage. Three negroes are conſtantly employed in his farm and ſtables. He does not hire additional labourers above twenty-five days in the year. He has four negreſſes, two of whom are employed in the houſe, the other two ſpin, make linen and cloth, and work in the field when it is neceſſary. The negroes and negreſſes eat bread made of Indian corn; at noon they are allowed ſome meat; but on the whole receive leſs nouriſhment than would be requiſite for white people in this country, and are therefore maintained much cheaper. The Doctor ſays that he is as well ſatisfied with their work as he could be with that of the whites which are to be found here. He dungs his lands tolerably well with about two hundred ſmall cart loads of dung obtained yearly from his own cattle. He dungs his grounds in general before he ſows maize; which he ſows in trenches eight feet diſtant one way, and one foot the other, contrary to the general practice of the country. He alſo turns up the larger intervals with the plough, and the ſmaller with the hoe: the latter work is done by the negreſſes. He frequently ſows maize two following years: after the maize, corn; and clover after the corn, in the ſpring. The clover remains for two, three, or even four years: after clover he ſows maize again, and ſo on in ſucceſſion. This is his general practice, though it is ſometimes varied.

"The neighbouring farmers do not follow as regular a ſyſtem as Doctor Warton, the ſcarcity of labourers being a great obſtacle to the eſtabliſhment of a good ſyſtem of agriculture in this country, where its true principles are unknown. The farms are in general ſmall and ill-cultivated; they receive little or no manure, and are in every reſpect badly managed. Some Engliſh farmers have recently ſettled in this neighbourhood, and have taken farms upon long leaſes. They will doubtleſs make conſiderable improvements in agriculture. Within theſe two years ſeveral perſons have collected the weeds from the creeks which flow through their land, have mixed them with dung, and thus make a manure, which, though they do not allow it ſufficient time to rot before they uſe it, conſiderably improves the land. Turnips, carrots, and cabbages, are grown only in gardens, merely for the kitchen.

"Doctor Warton, who underſtands the cultivation and management of maize, prefers it to the above articles, as a more certain produce; the leaves, green or dry, are fodder for the cattle, and the corn when ground into flour is, he ſays, more fattening than any other food. This opinion, however, is not founded upon experience and compariſon, but rather appears to be the offſpring of a prejudice for a particular ſyſtem of agriculture, and the natural indolence of a man ill diſpoſed to alterations. I conceive it is very eaſy to prove, that a more ſkilful ſyſtem would yield more dung, and would be more productive, without any additional labour.

"Eight hundred perches ſquare of maize produce a ton weight of leaves, and two ton of tops. Every hundred perches ſquare, not dunged, yields from twelve to eighteen buſhels of grain; if well dunged, it yields thirty-five; I ſpeak of this part of the country, and

of thoſe farms which are generally cultivated in this manner, eſpecially that of Doctor Warton. He plants potatoes between the rows of maize, and gathers by this means two hundred buſhels: they are uſually ſold at three ſhillings and ſixpence per buſhel, but this year fetched from five ſhillings to five ſhillings and ſixpence. He fattens yearly from ten to twelve oxen for ſale. As he brews his own beer, makes his own cider, and manufactures his own linen, one part of his farm is ſown with flax, others are planted with hops, and others with apple trees.

"Such is the cuſtom of the country, and ſo much do the farmers pride themſelves upon its preſervation, that they will not purchaſe any thing for the uſe of their families, which they can make themſelves. Pride is the beſt colour which they can give to the impoſſibility of doing otherwiſe; on any other ground the ſpeculation is a bad one, as by multiplying in this manner their plantations, and the labours of the houſehold, the divided profits are conſequently ſmaller, and their average leſs advantageous. Time will rectify this prejudice.

"The ſheep of this country produce good wool, fine and ſhort, but the fleece ſeldom weighs more than three pounds: it is worth a dollar and a half. The ſheep have long legs, and very large bones. The breed might be much improved by a little attention, of which it is well deſerving.

"Some proprietors, who do not tenant their own farms, let them for a ſhare of the produce. The uſual method is to let them for half the profits, if the farmer and proprietor furniſh jointly the cattle and ſeed; or for a third, if no ſtock is advanced. This proportion ſometimes varies according to the value of the ground, or the addreſs of the proprietor or farmer. Doctor Warton obſerved, that at Wilmington any man, who knows how to purchaſe, might make ſix per cent. in caſh of his capital, by letting his lands as ſoon as he buys them. The cattle are very ſoon fattened with the maize flour; from eight to ten buſhels are ſufficient to fatten an ox. I ſaw a pig at one of the mills on the Brandywine, which the miller aſſured me was of an ordinary breed, and which was fed entirely upon maize, that weighed ſeven hundred weight.

"The land near the Delaware conſiſts of rich meadows, with a good ſoil to the depth of thirty feet; it lets as high as ſix dollars and a half per acre, and ſells as high as one hundred and ſixty dollars per acre.

"The hay is depoſited in barns. The farmers are ignorant of the method of making ſtacks, they therefore ſay that the rain penetrates them, and ſpoils the hay; though leſs rain falls here, even including the ſnow, than in any part of England. Some farmers, however, heap up their crops into very imperfect ſtacks, by which means they are certainly often ſpoiled. Such is the ſubſtance of the information which I obtained from Doctor Warton. The details which I have entered into relative to the ſtate of manufacture and agriculture are not intereſting of themſelves to an European, yet, conſidering them as connected with the ſtate of population, civilization, and all the other circumſtances of this country, and as affording a compariſon with the old world, they poſſibly will not be found unintereſting." Vol. ii, p. 258.

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We ſcruple not to affirm, that numberleſs miſrepreſentations and errors will be found in theſe volumes, by all who examine them with attention; many miſtakes which might eaſily have been avoided; and, on various occaſions, opinions delivered in a tone of confidence and deciſion, equally abſurd and prepoſterous. In the firſt volume, the traveller is perpetually blaming the American farmers for not keeping greater numbers of ſheep, of which he generally aſſerts the wool to be good. Now the real and only reaſon why greater flocks of ſheep are not kept by the farmers of the Northern Provinces is, that the fleſh of their ſheep is, nine months out of the twelve, ſcarcely eatable; and the wool ſo coarſe and bad, as hardly to be fit for any domeſtic purpoſe.

Many of the author's remarks which are added in the Appendix are judicious, and might be uſeful; but all are every where tinctured by his love of the Antifederaliſts, and his hatred of the Engliſh. Whether his performance has conciliated the good will of the French rulers, or, as we ſhould now ſay, ruler; we do not know. It is well calculated to obtain this end; and if it has thus ſucceeded, we ſhall be the more readily inclined to forgive the innumerable paſſages, which reflect no honour on the traveller's ſenſibility and gratitude.

ART. XII. *Morality united with Policy; or, Reflections on the old and new Government of France; and on various important Topics of civil and eccleſiaſtical Reform. By Robert Fellowes, A. B. of St. Mary Hall, Oxford, Author of a Picture of Chriſtian Philoſophy, and an Addreſs to the People, &c.* 12mo. 124 pp. 2s. 6d. White. 1800.

IN reviewing this author's former work, entitled, "A Picture of Chriſtian Philoſophy," we felt that the moſt friendly conduct we could obſerve towards ſuch a writer, was to warn him againſt the deluſions of his own active mind. We ſaw him without neceſſity making continual excurſions into the moſt difficult parts of metaphyſics and theology, and deciding upon the queſtions there ariſing, with a tone of confidence, natural indeed to genius, but very dangerous to faith. We obſerved him determined to find Chriſtianity, or to make it, exactly conformable to his own notions; the too common and too probable reſult of which is, to drop the ſubſtance of it for a ſhadow. We ſaw him filled with admiration of ſeveral among thoſe who are idolizers of their own reaſon, and therefore

fore but too likely to follow thoſe blind guides into the ditch of Infidelity, or at beſt of *human* Chriſtianity, which its admirers call and fancy *rational*. We ſaw, however, no reaſon to ſuſpect the purity of his intentions, and gave our advice with the more pleaſure, as we thought there was reaſon to confide that it would be conſidered with candour. We noticed beſides, ſuch talents both for writing and thinking, as made it important, even to the public, that they ſhould not be miſemployed. On the matureſt conſideration, we are convinced that his "Chriſtian Philoſophy" demanded this warning, and that in giving it we performed the part of real friends.

Whatever we had perceived of good omen in the performance here alluded to, is fully confirmed in the work now announced. In politics, Mr. Fellowes evinces that he has thought carefully, and has thought juſtly. In that ſubject there is nothing too ſtrong for human reaſon, and his reaſon is of a very reſpectable claſs. He begins his ſpeculations on the late government of France by remarking, with great juſtice, how much it has been the practice of thoſe who ſought to defend the revolution, to exaggerate the faults of the former ſyſtem. The government was nominally deſpotic, but practically free, as to its effects on the lives and happineſs of the people. The diſtinction he lays down on this ſubject, is deſerving of attention.

"There were, indeed, no written or efficient laws in France in favour of public liberty. The power of either making new laws or repealing old, or ſuſpending their execution, was veſted in an individual. But we muſt not calculate the degree of oppreſſion by the power of oppreſſing. The adminiſtration of a government is often at variance with the form of its conſtitution; and it is not ſo proper to appreciate the operations of a government by the theory, as it is to appreciate the theory by its operations. The forms of a government may be free, and yet its practice may be deſpotic, and the people ſlaves. In the ſame manner, the forms of a government may be deſpotic, and yet the people enjoy all the advantages of freedom. Thus, in conſidering the ſtate of France, anterior to the revolution, we ought not ſo much to eſtimate its oppreſſion by the arbitrary forms of the government, as by the actual, palpable, and exiſting condition of the people. Did the actual ſtate of the people, the ſecurity of their lives and properties, their improving circumſtances, their increaſing proſperity, and the univerſal excitement of their induſtry, indicate any of the advantages of freedom? If ſo, the old government becomes a ſubject more fit for panegyric than for cenſure. The malignity of its principle ceaſes to excite abhorrence, in the beneficence of its operations." P. 11.

Again, more explicitly.

"To any one, unacquainted with the actual ſtate of France, previous to the revolution, the old government may appear a monſter of deformity,

deformity, a ſyſtem of the moſt mercileſs tyranny, incapable of amelioration, and meriting nothing but deſtruction. Such a perſon would naturally confound the power poſſeſſed by the king, with the power exerciſed by him: looking through the medium of books, rather than of facts, he would behold in the French monarch nothing but a deſpot; (how little did the inoffenſive, the mild, pacific Lewis deſerve the name!) and in the French monarchy, no features but thoſe of the ſevereſt and moſt execrable oppreſſion.

"Arbitrary power terrifies by its very ſound; men imagine it aſſociated with every ſpecies of cruelty and vexation, without conſidering by how many ſecret and inviſible means, how many benign influences, this power is checked even in thoſe countries where there are no poſitive laws to control its operations. Arbitrary power *did exiſt* in France; but, how ſeldom did it exert itſelf? by how many cauſes was it moderated?" P. 13.

Theſe reflections are perfectly juſt. The real faults which precipitated the revolution, were the pride and effeminacy of the nobles, and the profligacy and impiety of the court, at which the King unfortunately connived, and which the Queen for ſome time encouraged. The people avenged the inſults they had long received from ſenſeleſs pride, by levelling all diſtinctions; but profligacy and impiety, inſtead of being corrected, were authorized by the new ſyſtem. A monarch who had been active, as well as moral and religious, might poſſibly have reformed the manners; but the revolution ſeems to have degraded them, almoſt beyond the hope of recovery. Whoever duly conſiders the facts themſelves, or the reflections of this author upon them, will be ready to join with him in the following concluſion: "I have no heſitation therefore in ſaying, that the government of France, *though deſpotic before, has been more deſpotic ſince the revolution.*" The following picture of its actual ſtate is drawn with truth and vigour.

"The tree is beſt judged by its fruits; and the fruits which have been borne by this tree of Gallic liberty, have been found bitter wherever they have been taſted, and the ſeeds have proved peſtilential wherever they have been blown. In France itſelf the fruits of this rare and all-celebrated, all-reſtoring, and reſtorative plant have been pillage, proſcription, maſſacre, virtue blaſted, marriage ridiculed, immorality turned into a code, and injuſtice formed into a ſyſtem." P. 22.

The view of the governments which have ſucceſſively ariſen ſince the deſtruction of the monarchy, is then given with judgment and correctneſs, and the author concludes that part with the following remarkable words:

"Such is a rapid ſketch of the *free ſtate* of that republic which has ſucceeded the monarchy; and, whoever will ſeriouſly reflect on it, will

will be convinced that France has changed a bad government *for a worſe*; and that the French have neither virtue, nor wiſdom, nor conſtancy for the ſimple majeſty of republican inſtitutions." P. 28.

In all but the concluding words, which ſeem to imply an admiration of republican inſtitutions, we perfectly agree with the author. We may grant, however, what he probably means, that ſuch inſtitutions ſuppoſe great public virtue. Their abſurdity is, that for their ſupport they demand a virtue, which it is their conſtant and invariable tendency to corrupt. They are not founded on the real nature of man, and muſt therefore be always ineligible and pernicious. What he afterwards ſays on *the ſovereignty of the people*, is ſound and good, and the term, as he explains it, is certainly innocuous; but when he wonders "why it ſhould expoſe thoſe who have toaſted it in a convivial bumper, to" what he pleaſes to call "the malevolent hiſſing of party rage," but ſhould rather have termed, "the indignant hiſſings of all friends to good government," he expoſes himſelf to the ready reply, that it was becauſe they toaſted it without his explanation, expreſſed or implied; becauſe they were believed to do it with factious motives, intending to madden the people, and calumniate the government.

Many uſeful reflections will be found among the remaining obſervations on French politics; and what is ſaid on the preeminence of moral obligation in all government is excellent, and almoſt ſublime; but for want of ſufficient caution in concluding his remarks, the author approaches (in p. 52) much too near to the doctrine of *the ſacred duty of inſurrection*. Remarking alſo on the French clergy, he is much too general in his cenſure; and gives to the whole body the character which belonged to the Pariſian Abbés, and a few only of the higher dignitaries; forgetting, or not knowing, that the whole claſs of *Curés*, or pariſh-prieſts, was of as different a character as poſſible; modeſt, humble, and inoffenſive; not enlightened indeed, but, according to their knowledge, ſincere and pious.

When he turns to his own country, Mr. F. touches the difficult and dangerous topic of reform, with prudence and moderation: what he ſays on ſome faults may be granted; nor ſhall we contend for the propriety of making very difficult and ſubtle doctrines, not clearly expreſſed in Scripture, an eſſential part of that profeſſion, which is to be the bond of church union. But when he ſays that he would admit all perſons into the church who would ſincerely aſſent to theſe few propoſitions, "that the Bible contains a divine Revelation; and that Jeſus, whoſe hiſtory is recorded by the Evangeliſts, *is the Chriſt*, the Meſſiah foretold by the Prophets; and that a holy life

life is the great and eſſential condition of ſalvation;" we conceive that he requires by far too little. How can any church ſtand upon the foundation of Jeſus Chriſt as the head corner-ſtone, which requires leſs than his own injunction to "baptize all men in the name of the Father, of the Son, and of the Holy Ghoſt"? This command appears to make the Doctrine of the Trinity indiſpenſable.

On tithes Mr. F. has ſome plain and diſtinct remarks, of which, as much has lately been falſely clamoured againſt them, we ſhall inſert a part.

"Much clamour has, at all times, been raiſed againſt tythes; but I have long thought that clamour to originate in moſt inſtances from intereſted ſelfiſhneſs, factious turbulence, infidel rage, or ſectarian bitterneſs, rather than from the calm and deliberate conviction of their injuſtice or their impolicy. Tythes are not the exaction of injuſtice. He who purchaſes a piece of land ſubject to tythes, purchaſes it knowing that the tenth part not only of the exiſting produce, but of the productive power, of the improved or improvable value, belongs of right to a different proprietor; and he, conſequently, pays ſo much leſs for the purchaſe than he would otherwiſe pay. With what ſhow of juſtice can ſuch a purchaſer complain of a grievance for which he has, in fact, previouſly received a recompence? For, had he purchaſed the land free from tythes, he would have given a much larger price for it, and proportioned to the value of the impoſt to which it is ſubject. Surely that can hardly be eſteemed an oppreſſion, which is a voluntary act; or an injuſtice which a man ſanctions by his own conſent.

"It ſhould likewiſe be conſidered (for truth, more than any undue partiality to my brethren, compels me to declare it) that the clergy, either from an unwillingneſs to incur the charge of extortion or of covetouſneſs, or from a deſire to live at peace with their pariſhioners, *ſeldom* get more than two thirds of their due, according to the rent of the land. He, therefore, who hires land ſubject to tythes, is uſually a great gainer, and is very materially benefited by that meaſure in which his ignorance finds a ſource of bitter diſcontent. For, hiring his land ſubject to tythes, he has a *deduction from the rent*, which he *would otherwiſe pay, equal to the full value of the tythes*, when, in fact, he ſeldom pays any thing like *that value*. If he did not pay the ſmaller ſum in tythe, he would pay the larger ſum in rent. Where therefore the clergyman is not griping, penurious, and eager to exact the uttermoſt farthing, tythes are to the tenant not an intolerable grievance, *but an eſſential advantage*." P. 76.

On the mode of reforming abuſes this author is correct, it ſhould be done gradually, and never without compenſation for the loſſes of individuals; but the precipitance and preſumption of his mind, appears again in the following ſentence: "ſinecure places and penſions, &c. are bad in themſelves, and ought to be aboliſhed." What then, are paſt ſervices or exerted talents never to be rewarded without new duties impoſed? Was

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the penſion of Johnſon an abuſe; or that of Cowper? Or if any other man of genius be ſo remunerated for his labours, ought his reward to be aboliſhed? Be not ſo precipitate, young man: nor make a law which hereafter may operate againſt yourſelf!

—— temerè in noſmet legem ſancimus iniquam.

That the author is able, we grant; that he is ſincere, we are alſo perſuaded by many characteriſtics in his writings, as well as by the natural openneſs and generoſity of his age (for we conclude him young, being only A. B. and a Curate) but ſome degree of diffidence in himſelf, would give more ſecurity from error; nor ſhould he, after diſcuſſing many and various topics of deep and ſolemn import, promiſe *(in tranſitu)* a plan for the relief of the poor, that moſt intricate and much-agitated ſubject, alledging it to be "worthy the attention of Government;" as if he could anſwer that it would be found ſo, or as if he only was capable of overcoming difficulties ſo real and ſo arduous.

In point of language, we have little to object to Mr. F. but we muſt tell him, as we have told many others, that the affected, frenchified, unneceſſary word, *iſolated* (p. 11) is not Engliſh, and we truſt never will be. Much the ſame may be ſaid of *reclamation*, and one or two other words; but in general his language is pure, and his ſtyle vigorous: and when he ſhall have a little leſs confidence in himſelf, his ſober readers will place more in him.

ART. XIII. *Additional Remarks on the Topography of Troy, &c. in Anſwer to Mr. Bryant's laſt Publication. By J. B. S. Morritt, Eſq.* 4to. 50 pp. 4s. Cadell and Davies. 1800.

ART. XIV. *Remarks and Obſervations on the Plain of Troy, made during an Excurſion in June, 1799. By William Francklin, Captain in the Service of the Eaſt-India Company, and Author of a Tour in Perſia.* 4to. 53 pp. 4s. Faulder. 1800.

WE claſs theſe two intereſting and agreeable works together, from a ſuppoſition that the controverſy on the Troad of Homer is drawing to a concluſion, and hoping that Mr. Bryant is at laſt convinced, that Mr. Morritt and the Britiſh Critic were perfectly ſincere in their profeſſions of reſpect to him, however they may diſſent from his opinion. If the

the reality of this had been at any time dubious, the publication of Mr. Morritt now before us muſt convince all who are acquainted with the controverſy, that ſuch is the fact: for Mr. M. though he has conducted his defence with much learning, ſpirit, and ability, has in no one inſtance departed from the manners of a gentleman, or the liberality of a ſcholar. A more calm and ſteady reply we have ſeldom peruſed, even from thoſe who have been long practiſed in the ſchool of controverſy; and few but the author himſelf will feel the neceſſity of the apology he has made for the levity of youth (p. 5).

To comment upon this work would be to renew the controverſy on our part, and to open the wound afreſh, which, from our method of treatment, we hope is healing; we ſhall therefore make only one extract, which is explanatory rather than controverſial, and then cloſe the article with ſome ſlight remarks.

"The plain of Bounarbachi, and the ancient courſes of the two rivers, which are found there, correſpond with the plain of ancient Troy, and the deſcription afforded by the Iliad of the Simois and Xanthus, or Scamander. Here alſo we find the * *Thymbrius* mentioned by Homer, and ſeveral tombs, which agree in a very extraordinary manner, (conſidering the number of ages which have intervened,) with all that Homer has ſaid of the tombs of the Grecian and Trojan heroes. Surely theſe additional corroborating circumſtances cannot be entirely paſſed over; and they outweigh any inference, that can be drawn from the Eyeſight which Homer allots to Jupiter. It remained then to fix the ſituation of Troy, and in this I have followed Mr. Chevalier; not "blindly," nor "implicitly;" but becauſe I thought him right in the ſituation he aſſigned to the city; at the ſame time that I thought he carried the walls on the South and Eaſt ſide too far back. I had ſaid, that Bounarbachi † was ſet above a ſhort aſcent upon *a plain*; the plain in which the rivers run is below it, on the North and on the Weſt, and the difference of level between theſe two plains is not conſiderable. The flat ground behind Bounarbachi is delineated in the view taken from the tomb of Hector, as well as the larger plain below; and the ſlope between theſe two plains is alſo delineated in the view taken from the cold ſpring of the Scamander, as well as the much higher hill in the right hand of the picture, on the top of which the tombs of Hector and the other Trojan warriors are ſuppoſed to be ſituated. This high hill bounds the upper plain on the South and South-Eaſt, and behind it runs the Simois in a deep dell, with high rocky precipices, which ceaſe juſt to the Eaſt of Bounarbachi, and terminate in the ſlight acclivity above which the village ſtands, with a level plain behind it, extending to the foot of the hills

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"* Now the Thimbreck. See Chevalier, and the Vindication.
"† See Vindication, p. 93, *et ſeq.*"

that

that riſe on the South. I do not place Troy "*high up beyond*" * Bounarbachi, but I believe it to have occupied what is now the ſituation of that village, and to have extended behind, and on each ſide of it, over great part of the flat table land between the lower plain, and the hills on the South. Part of the City might alſo have extended along the bank of the Simois on the North, and North-Eaſt, into the lower plain; Troy, however, is here εν πεδιω, on a plain, which in fact does not terminate but at the high range of hills, on which, I conceive, the Acropolis to have ſtood. Homer ſaid the city was τηλοθι, "a great way" from Mount Ida, I agree with him. † Mount Ida, properly ſo called, riſes far behind the hills of Bounarbachi, which I have ſhewn in what I ſaid about Gargarus. But if Jupiter ſate on Ida, and Troy, according to Homer, was τηλοθι *a great way* from it, what becomes of the whole argument founded on the immediate vicinity of Gargarus and Lectum? I had tried in the ‡ Vindication to ſtrengthen my argument by a ſuppoſition, that the wall ran along the ſlope below Bounarbachi, and then above the ſprings cut acroſs the flat platform, on which it is ſituated to the foot of the higher hills. I had obſerved, that in this caſe, if the Scæan Gate ſtood above the ſprings, the wall to the South of the Gate would croſs over a level plain from the top of one ſlope to the bottom of a much higher, that here was probably the ερινεος. Ενθα μαλιστα αμβατος εϛι πολις κ᾽ επιδρομον επλετο τειχος. Επιδρομος, is rendered by ſome lexicographers, *acceſſu facilis, planus*;§ which I accounted for by ſhewing, that according to my plan, the wall which every where elſe was upon an acclivity, here would be upon a level plain. The whole of this paſſage was, therefore, miſunderſtood by Mr. Bryant, or he would not have cenſured me ſo ſeverely as he has done in his Obſervations, page 53 and 54; but it is very difficult ſometimes to deſcribe ſituations by words, and the obſcurity and con-

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"* Some Obſervations, &c. p. 53. The word Bounarbachi ſignifies the "head of a Stream;" and, therefore, the reader will not imagine the village to be on the top of a hill above a mile from the ſources which it takes its name from.

"† Mr. Bryant himſelf allows that Homer's Ida is properly the ſame as *Gargarus*; but in fact in the place quoted, the words are

τηλοθι δ᾽ ὑλην
Αξομεν εξ ορεως. Ω 662.

"We bring wood from the mountain from a conſiderable diſtance." The woody parts of the mountain might be at ſome diſtance without any juſt inference as to the diſtance of the mountain itſelf.

"‡ Page 96.

"§ Stephanus renders it *expoſitus τοις επιδρομοις, incurſionibus.* I tranſlated it *level*, or *eaſily acceſſible*; Mr. Bryant ſays it means eaſily *over-run*, or *eaſily aſcended*. But επι means "*cloſe up to*," as well as "*locally upon*," as I have ſhewn; (Vindication, p. 95) and in compoſition, I apprehend, it may be rendered in that ſenſe. Επιδρομος may mean *eaſy to be approached*, as well as "*eaſy to be aſcended*;" and it is in fact ſo underſtood by Stephanus."

fuſion

fuſion of my deſcription, no doubt, miſled him. I certainly intended no *evaſion* or *duplicity* here, and I hope I have explained my meaning to his ſatisfaction." P. 17.

In the whole of this reply, Mr. M. has conducted his defence ſo ably, as to leave little doubt upon our minds, except in regard to the article of Gargarus. We are not quite ſatisfied upon his original aſſumption of the hill or mountain he points out, or his poſition deduced from Lectum; but on this queſtion we do not preſume to decide, in oppoſition to a traveller who has made his obſervations on the ſpot. We feel great pleaſure in reflecting, that our own country furniſhes ſo many young men of rank and fortune, who employ their leiſure in liberal purſuits of this kind; and who are ſo well qualified to contend for the palm of Literature, with thoſe who have made it the ſtudy of their lives.

Captain Francklin's work comes next under our conſideration, which is more generally deſcriptive, and controverſial only by accident. He viſited the Troad with the curioſity of an officer caſually in the neighbourhood, and has deſcribed what he ſaw in a frank, ingenuous manner, ſuitable to the character of his profeſſion, and not without ſufficient intimation of his profiting by the inſtruction of his earlier years.

We do not wiſh to compare this little tract with the detail of Chevalier, or the laborious inveſtigation of Morritt; but we read it with a peculiar pleaſure, as a lively repreſentation of the ſcene, and the genuine effuſion of a mind alive to claſſical ſenſibility, and amply qualified for judgment and obſervation. As a proof of this, we adduce a paſſage containing his remarks upon Thymbra.

"Whilſt traverſing the heights of the valley of Thymbra, our attention was naturally called to reflect on the ground we trod, as bearing the ſame appellation at this hour, by which it was known to Homer, and though I have learned ſince my return, that the exiſtence of Troy itſelf is denied, I had at the moment no doubt upon my mind, but that as the name of Thimbreck and its poſition proved the geography of the Iliad to be juſt, it was an equal proof that Troy occupied the ſite allotted to it by the Poet. The rivers Æſopus, Rhodius, and Granicus, retained the names aſſigned to them by Homer, as long as they were mentioned by ancient geographers, and the towns of Abydus, Percotè, and Zelcia, are marked as diſtinctly in the march of Alexander, as in the page of the Iliad; could Homer be true in all the ſubordinate geography, and maintain a falſehood in regard to the capital alone? but there are no ruins, *etiam periere ruinæ*; this in the firſt place is a fact that I am not convinced of, and of which I ſhall treat hereafter, and in the next, ruins are not neceſſary to prove the exiſtence of any place. There are no ruins of the Ilium of Strabo, and yet his teſtimony with that of the Macedonians, Romans, Fimbria, Julius,

lius, and Auguſtus, is ſufficient to prove that this Ilium as certainly exiſted as Rome itſelf, and if all the places round Troy continued to exiſt in the poſition Homer aſſigned to them, how could it be ſuppoſed that Troy was the only fiction? the continuance of the very name of Thimbrek is no more extraordinary than that of Mitilyn, Smyrna, Erekli, Stanchio, and a thouſand others, which are ſtill in being, corrupted indeed by time and the change of language, but ſtill in being, and though we ſhould build little upon the ruins found there to carry up its antiquity to the age of the Trojan war, they at leaſt prove what is demanded for Troy itſelf, that there was a town in this ſpot, and Strabo has placed the temple of the Thymbrean Apollo where Homer places Thymbra." P. 7.

We cannot help noticing in this paſſage an acuteneſs of obſervation, in recurring to the other ruined cities in the neighbourhood of Troy, and a felicity in applying the example of the ſecond Ilium, of which no ruins remain any more than of its prototype. Too much ſtreſs has been laid upon the want of ruins on the ſite of ancient Troy, and upon the quotation from Lucan, "etiam periere ruinæ." If it were neceſſary to produce ruins to identify the exiſtence of all the cities mentioned in hiſtory, half the antiquities of Europe might be annulled; and if Lucan made the aſſertion, he muſt have made it without viſiting the country himſelf. Ruins have been ſeen both by Morritt and Francklin, if Bounarbachi is the ſite of Troy; and that is a fact which perhaps will be determined ere long, by the enquiries which it is ſaid are now going forward on the ſpot.

On this head likewiſe, we feel ourſelves obliged to the preſent author for his obſervation on the nature of the ground (p. 21) where he compares the city to a Pettah, and the citadel to an Indian fortreſs: for though there is no proof in this, there is great probability; and certainly, as he remarks, the deſcription of the poet requires that the city itſelf ſhould be on a plain, and that there ſhould be alſo a high part on a precipice, and entitled to the epithet of ἠνεμοεσσα, or windy.

Another point, upon which former travellers have not been ſo expreſs, is his remarks upon the barrows in the country, and particularly that of Æſyetes.

"This tomb we had kept in view, during the whole of our tour, it had been to us a guide, an indelible land mark in aſcertaining the different poſitions in the Troad.* It is viſible from Gargarus, from the Rhœtean

"* The ſame obſervation may apply to the iſland of *Tenedos*, which is equally conſpicuous from *Troy* and its environs.

"Eſt

Rhœtean and Sigæan promontories, from Thymbrek, and Bunarbashi, and has a view itself over the whole plain, as well towards the Hellespont, as the Ægean sea, and is in fact the very point where a picket would now be placed, if it were necessary to give a signal to the city of what was passing on the plain. Strabo, p. 599, mentions that the barrow allotted to Æsyetes lay on the road leading to Alexandria Troas, which accords with the observation of all our modern travellers, but he has a measure of five stadia, which it is difficult to ascertain: it rises however out of the plain, like a truncated cone, and is more peculiarly adapted to the circumstances required, than any other barrow in the whole country." P. 38.

Finally, we recommend to all travellers who may hereafter visit the Troad, to pursue those enquiries which this author, with much modesty, confesses he has not sufficiently explored. He does not vouch for the particular accuracy of his own topography, nor depreciate that of his predecessors, but recommends an actual survey, which we understand there is reason to expect. He wishes likewise for a winter view of the country, when the two rivers would be more visible, and more discoverable in their native character; and he observes, with considerable attention, that the difference of heat in the springs, at the source of the Scamander, rests at present only on the report of the inhabitants.

How far the resolution of these doubts may affect the main question, must be left to future discussion; but it is Captain Francklin's opinion, that whatever contrariety of sentiment there may be on particular points, the general face of the country is so perfectly in harmony with the descriptions of the poet, that nothing can invalidate the deductions of Chevalier, or his assumption of the western stream for the Scamander. Captain F. differs both from Chevalier and Morritt about the point of junction; and his discovery of a bridge, which at present has no use, but which must formerly have covered a stream, is a strong argument in his favour. For his description of this channel, and his manner of tracing it, with a variety of other particulars, delivered in an easy style and lively manner, we refer the reader to the work itself; and we shall add, for his information, that the writer is son of the late Dr.

"Est in conspectu *Tenedos*, notissima famâ
"Insula, dives opum, Priami dum regna manebant."
VIRG. Æneid, Lib. II.

"It has, however, in one respect survived the kingdom of Priam, and at the present day, produces some of the best wine in the Archipelago."

Francklin,

Francklin, the tranſlator of Sophocles, and Greek Profeſſor in the Univerſity of Cambridge; and that he is the author of a Tour in Perſia*, and the Hiſtory of Delhi, from the invaſion of Nadir Shah to the preſent time. An officer, who has employed the firſt leiſure which his profeſſion allowed, in a reſidence at Shiraz, in order to acquire a knowledge of the language and the country; and the ſecond, in offering his ſervices to his own country in the Turkiſh army, muſt be allowed ſome merit both in a literary and military capacity; and, if it were in our power to contribute to his eſtimation either way, by the commendation we have beſtowed upon the work before us, we ſhould eſteem it as one of the moſt pleaſing occurrences in the exerciſe of our office.

ART. XV. *A modeſt Apology for the Roman Catholics of Great Britain: addreſſed to all moderate Proteſtants; particularly to the Members of both Houſes of Parliament.* 8vo. 286 pp. 7s. Faulder. 1800.

IF this were the Apology of real Roman Catholics, it would appear that another Reformation had tacitly taken place, and that their Creed was become almoſt Proteſtant. They who could ſincerely and *ex animo* ſubſcribe to the doctrines of this book, ought not certainly to be conſidered as the ſame deſcription of perſons againſt whom our ſtatutes have been framed. With ſincere and lively ſatisfaction ſhould we hail ſo important a change, and anticipate the time, when, rejecting all the corrupt additions of men, they would adhere with us to the Goſpel itſelf; and confeſs no articles of Faith but ſuch as Chriſt and his Apoſtles had promulgated. We fear, however, that this is rather the work of ſome latitudinarian, who holds all tenets very looſely, than of any one whom the Britiſh Catholics would depute to deliver their ſentiments. Certain is it, that he differs very widely from Mr. John Milner; and, in conſidering of further relief to be given to the profeſſors of that religion, it becomes very eſſential to enquire whether the majority adhere to the Apologiſt, or to the Hiſto-

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* This Tour gave the firſt account we had, after many years of ſilence, concerning the preſent ſtate of Perſia, and the miſeries it has ſuffered under the repeated depredations of ſucceſſive tyrants and uſurpers, from the death of Nadir Shah.

rian of Wincheſter*. The author of the Apology indeed conſiders the Britiſh Catholics as a peculiar deſcription of men, differing eſſentially from thoſe of a ſimilar denomination in other countries: but this diſtinction it will ſurely be difficult for him to eſtabliſh, unleſs he can prevail upon his brethren to ſubſcribe to the doctrines which he has publiſhed for them. His declaration, however, is expreſs.

"But are Britiſh Catholics, then, to be conſidered as a diſtinct denomination from the reſt? and are their belief and practice different from the belief and practice of thoſe who, in other countries, bear the ſame name? With a proper diſtinction, I make no heſitation to anſwer both queſtions in the affirmative. The Catholics of Great Britain have the ſame general Creed with the Catholics of other nations; they believe from the ſame motives of credibility; they admit the ſame terms of communion; but in the particular application of all theſe, and more eſpecially in the application and explanation *of their remote conſequences, the Britiſh Catholics differ, and have always differed, from all other Catholics.*" P. 11.

After a few preliminary obſervations, of which thoſe now cited form a part, the author propoſes to divide his work into three ſections. In the firſt, he undertakes to conſider thoſe articles of faith in which the Catholics are agreed with all Proteſtants. 2. Thoſe in which they agree, or nearly coincide, with ſome Proteſtant communion or other. 3. He promiſes "fairly and candidly to ſum up all the tenets that are peculiar to Catholics"; and this, as determining the ſenſe in which he conceives the Britiſh Catholic to hold them, and containing his apology for them, forms the largeſt and moſt important part of his book. To the reader who wiſhes to keep this diſtribution in view, and to follow the author in the path he has ſo diſtinctly pointed out, ſome inconvenience may ariſe from the total omiſſion of any mark to point out the commencement of the third ſection. The firſt has a diſtinct head and title at p. 17; the ſecond, at page 30. The third begins in fact at page 39, as an attentive reader will perceive; but if he expects it to be announced and declared, as the two others are, he will be diſ-

* The Apologiſt does not ſcruple directly to condemn the hiſtorian. "If," ſays he, "a recent reſpectable writer (Dr. Sturges) had contented himſelf with repelling the odious accuſations, and animadverting on the injurious reflections of the *Hiſtorian of Wincheſter*, the Roman Catholics would have had no cauſe of complaint: many of them would have been well pleaſed; and *none of them*, I believe, *would have juſtified the conduct of his antagoniſt.*" P. ix.

appointed. This, though of no primary moment, is a fooliſh piece of careleſſneſs.

On the two firſt of theſe diviſions the author lays but little ſtreſs, nor is it neceſſary for us to advert more particularly to them. Thoſe doctrines in which the Roman Catholics agree with all or any Proteſtants, cannot require a ſpecific apology in the eyes of Proteſtants. Let us obſerve only, that here, as well as in other parts, the author ſeems to betray the ſlenderneſs of his own belief. The doctrine of the Holy Trinity in particular appears to be in no high favour with him. Section the firſt concludes with theſe remarkable words: "Tranſubſtantiation itſelf, as I underſtand it, ſeems a *gnat* compared to the *camel* of a Trinity*."

The author begins his account of the differences between Catholics and Proteſtants, with the great preliminary queſtion, WHAT IS THE RULE OF FAITH? Here he endeavours, but in vain, to perſuade us, that all the diſpute between the Romaniſts and us, concerning Scripture and tradition, is a mere *conteſt of words*.

"The Proteſtant," he ſays, "ſtill contending for Scripture alone as the only rule, yet acknowledged that the authority of primitive and univerſal tradition was neceſſary to prove the authenticity of that rule. Scripture, ſays Stillingfleet, is owned to be *our* rule, and univerſal tradition the evidence on which we receive the books." P. 41.

But does this mark any coincidence? Becauſe the Scriptures, like all other writings, muſt be proved genuine by external circumſtances, or by tradition, does it therefore follow that we are to take *doctrines* alſo on tradition? The Scriptures are proved to be genuine, therefore we receive the doctrines they contain; but no other book or report of man can be proved to be of ſimilar authority, therefore we receive no *doctrines* but from them. This is ſurely clear.

When we come to the next queſtions, WHO IS THE JUDGE OF RELIGIOUS CONTROVERSIES? and IS THE CHURCH AN INFALLIBLE JUDGE? The author ſhows much ingenuity in ſtating and balancing the oppoſite opinions of Romaniſts and Proteſtants. But as to the idea of veſting the church's infallibility in the Pope, he rejects it as poſitively as any Proteſtant can reject it.

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* In a ſubſequent paſſage, ſpeaking of the proofs from Scripture, he ſays, "in my humble opinion, the Arians brought more plauſible arguments from that repoſitory than the Athanaſians." P. 47. Can this be a fit witneſs of the faith of Catholics?

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" The opinion of thoſe, which was once a pretty common one, who lodge infallibility in the Biſhop of Rome. On what is it grounded? On two or three texts of Scripture, which have been differently explained in all ages from the commencement of Chriſtianity! What new infallible umpire, then, will aſſure us, that thoſe explanations are certainly falſe, and that thoſe of the ſticklers for Papal Infallibility are certainly true? *Quis dabit huic ſepi ſepem?* Beſides, if, according to the original propoſition, a perpetual, viſible, infallible Judge, be neceſſary for the deciſion of religious controverſies, it is impoſſible that the Pope can be that judge. It often happens that there is no Pope, for a conſiderable ſpace of time; and it has not unfrequently happened that there were two, once three Popes at a time; each of whom claimed the prerogatives of St. Peter's lawful ſucceſſor; and had a party of abettors in the Catholic world. Were they all infallible judges? Or which of them was the *one* infallible Judge? In truth, Papal Infallibility is as abſurd in itſelf as pernicious in its conſequences; the ſpurious child of Arrogance and Ignorance, foſtered by Credulity, and matured by ſervile Adulation." P. 59.

This will readily be granted by the Proteſtant;—but will any denomination of Roman Catholics make the ſame declaration? If ſo, they ceaſe to be *Roman.* The deciſion of controverſies, by ſome acknowledged authority or other, the Apologiſt thus conſiders.

" On the whole then, religious controverſies, as well as legal controverſies, muſt, it ſhould ſeem, be ultimately decided by ſome living Tribunal (for neither Law nor Scripture expounds itſelf) and the deciſions of both theſe Tribunals muſt be acquieſced in and obeyed, by thoſe who acknowledge their reſpective juriſdictions; although neither the one nor the other be abſolutely infallible in its deciſions. As a Briton then is obliged to pay obedience to a deciſion of law made in a Britiſh Tribunal, of which he acknowledges the competency, ſo is a Roman Catholic obliged to pay obedience to deciſions made by ſuch Tribunals as he believes to be competent; whether he deem them infallible or not." P. 68.

But here again, we apprehend, he ſtates a doctrine of his own, not one to which the aſſent of his brethren could be obtained. The whole ſubject he thus concludes.

" But whatever opinion may be entertained about the Church's Infallibility, or wherever it be ſuppoſed to lodge, it is generally allowed, *even by* Roman Catholics,—that the Church cannot coin new Articles of Faith, nor abrogate any of thoſe which were taught by Chriſt,—that ſhe cannot diſpenſe with any divine, natural, or poſitive law,—that ſhe has no temporal or civil juriſdiction,—that all her power and privileges are of a ſpiritual nature,—and that when ſhe meddles with any thing that is not ſpiritual, ſhe *exorbates* from her proper ſphere, and *quoad hoc* ceaſes to be infallible.—With theſe reſtrictions and limitations, Infallibility," he adds, " cannot, I think, be conſidered as a dangerous doctrine." P. 72.

We next come to the great queſtion of the Power and SUPREMACY of the Pope, reſpecting which the author undertakes to ſhow, that the Pope's *Primacy*, as he then chooſes to call it, "rightly underſtood, and ſuch as it is at preſent generally held, not only by the Catholics of Great Britain, but by thoſe of moſt other countries, has nothing in it dangerous to any ſtate or government; nothing that can authorize the proſcription of thoſe who hold it; nothing that ſhould *diſfranchiſe* them from the right of denizens."

He adds,—"*I ſay, ſuch as it is at preſent generally held*, for it muſt be confeſſed, I think, by the moſt zealous Papiſt, that it was once a dangerous, a moſt dangerous tenet." P. 75.

With reſpect to the degree of ſupremacy conceded to the Pope, this author contends, that the Declaration of the Liberties of the Gallican Church (which he gives in his Appendix, No. 1.) is adopted by "almoſt all other Roman Catholic nations, and particularly by the great bulk of Britiſh Catholics;" (p. 125) and, conſequently, that no ſuſpicion ought to ſubſiſt of their conceding too much authority to the Popes. The oath of ſtrict fealty, fidelity, and ſubjection, to the Pope, which every Roman Catholic Biſhop takes at his conſecration, and which ſtands publicly and by authority in the Roman Pontifical, is a grievous obſtacle to this idea of the general rejection of the Papal domination; but this, the author ventures to ſay, "was not urged by the late Pope, in the latter conſecration of Iriſh Biſhops; *and will moſt probably be at length withdrawn from the Ordinal, in the ſame clandeſtine manner it appears to have crept into it.*" P. 129. This conjecture of reformation is very little calculated to ſatisfy the minds of Proteſtant powers; and as long as the oath, ſtanding in the Ordinal, can be enforced, it is *not probable* that it ſhould be withdrawn. The Apologiſt ſays, however, finally of this oath,

"*Tranſeat cum cæteris erroribus!* May it reſt in peace, and may its manes never more diſturb the peace of the Chriſtian world! If the Legiſlature of Great Britain think it dangerous to the Britiſh Conſtitution, let them proſcribe it *in toto*; and I will venture to ſay, that no Pope will in future be daring enough to enforce; no Britiſh Catholic will have the temerity to defend; no Britiſh Roman Catholic Biſhop will agree to take it." P. 131.

But what will be done with all thoſe who have already taken it, we are not informed. A no leſs formidable difficulty ariſes reſpecting the Popiſh tenet, *that faith is not to be kept with Heretics*. That this doctrine *was* formerly taught, and practiſed by Canoniſts, Divines, and Popes, this writer does not attempt to deny: but to this he adheres, that the Britiſh Catholics

have

have more than once, in a body, rejected and renounced it; and he demands, not unfairly, for them, that they ſhould be believed on that renunciation.

Having concluded this part of his argument, the author makes the following reflection:

"If then I had to deal only with BLACKSTONES and THURLOWS, and other ſuch characters, I might here ſurceaſe from my taſk of an Apologiſt. I might ſay: "The only plauſible objection that has been made againſt reſtoring to Britiſh Catholics the common rights of Britons, having been ſhown (as I truſt it has been ſhown) to be in the eyes of reaſon a frivolous objection; an objection founded on the falſe ſuppoſition, that the Pope's Spiritual Supremacy, as underſtood and held by the Britiſh Catholics, is inimical to, and incompatible with, the principles of the *Britiſh Conſtitution* and *Britiſh Government*: it follows, that the excluſion of the Britiſh Catholics from the native rights and priviliges of their fellow-countrymen, is neither *liberal* nor *Chriſtian*, nor even *political*, in whatſoever ſenſe the laſt term may be taken: and that a complete repeal of the penal laws ſtill in force againſt Popery, is loudly claimed by *Reaſon*, *Religion*, and common *Juſtice!*" P. 135.

They, however, who may peruſe our remarks on this pretended proof, will perceive that though the author, *for his own part*, has very liberally given up obnoxious doctrines, he has by no means ſatisfied his readers, that his brethren are equally *reformed*. The remainder of his book is employed on thoſe differences in point of doctrine, which cannot be eſteemed *politically* dangerous, except indirectly; namely, from their influence on the moral conduct of Catholics with thoſe they deem heretics; from being injurious to the intereſts of religion as the great bond of ſociety, and tainted with ſuperſtition, or even idolatry. The firſt doctrine of this kind which he notices is the tenet, *that there is no ſalvation out of the Catholic Church*. This he rejects, in the cleareſt and moſt unequivocal manner, and conſequently as far as the voice of one individual can go, removes that reproach. The remaining differences are thus enumerated by himſelf: *The Number and Nature of the Chriſtian Sacraments—Grace—Good Works—Works of Supererogation—Invocation of Saints—Veneration of Images and Relics—Purgatory—* And *Prayer for the Dead—Clerical Celibacy—Religious Orders—Pilgrimages—Conſecration of Churches, Bells, Crucifixes*, &c. &c. p. 144.

On ſome of theſe topics his remarks are very conciſe, on moſt they are acute and candid; and here, and in every part of his book, he ſhows himſelf to be extremely well verſed in eccleſiaſtical hiſtory, the progreſs of controverſies, &c. The concluſion of the work undertakes to proves, "that the Britiſh Catholics

Catholics are as faithful and loyal ſubjects, and have been ſo ſince the Revolution, and more particularly ſince the acceſſion of the Houſe of Hanover to the Throne of Britain, as their Proteſtant Brethren." P. 222. In this hiſtorical deduction, the principal features are, of neceſſity, the two great Rebellions of 1715 and 1745, the criminality of which he poſitively denies to be attached in any great degree to the Papiſts. He concludes by praying, on theſe grounds, a total repeal of the diſqualifying ſtatutes which ſtill remain.

The ſubject of this work is very important; and we have thought it neceſſary to pay a careful attention to it. Whether a certain part of our fellow-ſubjects ſhall continue to be excluded from many benefits of our Conſtitution, is a queſtion not lightly to be diſmiſſed, or lightly handled. Let it be remembered, however, that the penal ſtatutes againſt Papiſts were in their origin defenſive, they were found neceſſary to protect the Proteſtant Church and Government from the inceſſant attacks of internal enemies. That there are yet Roman Catholics remaining, as bigotted and as violent againſt every Proteſtant inſtitution, as any who have ever lived, we have many reaſons to believe; and till we can be aſſured that the number of theſe is very inconſiderable, we muſt not ſurely be too haſty in removing the ſafeguards of the Law. If the *very liberal* Apologiſt can make it clear to the legiſlature that he ſpeaks the general ſentiments of his own communion; that he is not conſidered by them as a falſe Brother, who concedes what he ought not to concede, and miſrepreſents their doctrines in many eſſential points; if he be not regarded as one who would relinquiſh even what Proteſtants hold, of the inſpiration of Scripture, and many other primary articles, rather than offend the *rationaliſts* of the preſent day; then muſt his book have real weight. For our own parts, ſince we have always regarded the Roman Church as a very corrupt Chriſtianity, as a communion to be avoided, becauſe of the falſe and pernicious additions, made by the Popes and their adherents, to the religion of the Goſpel, we muſt confeſs, that if the Catholics have at length rejected what our anceſtors rejected long ago, and cut off what we conſider as abominations, they muſt in fact have become very nearly Proteſtants. If this be the caſe, *Babylon indeed is fallen*; and *the old man at Rome*, though nominally reſtored, is in the moſt effectual manner dethroned. His Britiſh ſubjects at leaſt have rebelled, if the Apologiſt is to be believed. All, however, that can with certainty be deduced from the *Modeſt Apology* is, that there is *one man*, calling himſelf a Roman Catholic, who thinks ſo lightly of the Pope, that Rome has nothing to expect, nor the Britiſh government

government any thing to fear, from his attachment in that quarter. Should his book be acknowledged, avowed, and brought forward as a plea fully adopted by the Britiſh Catholics, the queſtion will then aſſume a new ſhape. But an anonymous declaration, eſpouſed by nobody, cannot be expected to have much public operation. Of what weight will it be, if the real author is, as we have heard aſſerted, Dr. Geddes?

ART. XVI. *A Determination of the average Depreſſion of the Price of Wheat in War, below that of the preceding Peace; and of its Readvance in the following; according to its yearly Rates, from the Revolution to the End of the laſt Peace. With Remarks on their greater Variations in that entire Period. By J. Brand, Cl. M. A. &c. &c.* 8vo. 102 pp. 2s. Rivingtons. 1800.

THE tract here announced is of no common importance. It is of temporary, but not of tranſient uſe: not merely a political ſpeculation, applicable to the circumſtances of the moment; but a ſcientific document, for the œconomiſt and political arithmetician of all times. The demagogue, who expects his own elevation from ſome convulſion of ſociety, is always on the watch to impute to thoſe that govern the calamities of all kinds that happen to befal the ſtate. His art, from the ſufferings of the lower orders, excites reſentment and rage, making them the ready inſtruments of his inſidious deſigns. War, he cries, produces ſcarcity, and war is the fault of our governors (though perhaps it is not) therefore ſcarcity and dearneſs of proviſions are to be avenged on them. War, however, whatever may be its evils, has (in our inſular ſituation, where no contending armies come to forage on our lands) not only no tendency to raiſe the price of corn, but the directly oppoſite tendency to lower it. The very deſirable nature of peace and plenty, has led them to be generally united in popular language; yet that peace has no power to produce plenty, will be ſeen beyond a doubt by inſpecting the tables here publiſhed, in which the price of corn is regularly ſeen to riſe in peaceful times.

That war does not tend to raiſe the price of corn in this country, is ſhown in this pamphlet in two ways. Firſt, by general arguments. Secondly, by actual demonſtration; from a complete exhibition and examination of the yearly prices, from the Revolution to the breaking out of the preſent war. The general arguments are thus ſtated by Mr. Brand.

"The

"The general allegations, on which I conceive it will be attempted to ſhow, that war raiſes the price of proviſions, and principally corn, are the following. "It always is attended with a train of new taxes, which although they be not primarily laid upon corn, yet circuitouſly raiſe the market; for if the tax be laid on leather, tea, ſugar, or any other article of his conſumption, the farmer muſt ſell his corn for ſo much more to the ſhoe-maker, the grocer, or other vender of the newly taxed article. War beſides, by diminiſhing the number of the cultivators of the land, muſt diminiſh the quantity of its product, and enhance its prices: whereas in peace, the capital of the farmer annually increaſing, new lands are yearly cultivated, old ones improved, and the quantity of corn raiſed greatly augmented. And laſtly, the demand for the army and navy is great, and muſt produce an effect on the rate of the market proportionally great."

"On the contrary, it is to be urged, that this circuitous effect of taxes, if not abſolutely an ideal allegation, can be in amount very little. If the conſumption of the newly taxed commodities be not diminiſhed, an effect which very ſeldom takes place, in proportion to the augmentation of their prices, and frequently not at all, the whole body of the conſumers will have ſo much the leſs to expend for all other articles jointly; the prices of which muſt be reduced, or part of them remain unſold: a point fully confirmed by the experience of the firſt 56 years following the revolution. A part of our ſoldiers and land-men for the navy are taken from the cultivation of the land, but a greater number is taken from cities and great towns, in proportion to their population. As the former are the producers, ſo the latter are the conſumers of corn: the inhabitants of the villages are eſtimated to be in number double to thoſe in the cities and great towns*. Now if all ſo taken had been employed in foreign countries and ſubſiſted on their products, and if it ſhould be gratuitouſly allowed, that the product of corn would be diminiſhed in the proportion of the hands employed in cultivation; yet the demand of the people remaining in their dwellings, will decreaſe with the number of non productive conſumers, that is, in a greater proportion. Therefore, if all our ſoldiers and ſailors had been employed on foreign ſervices, and ſubſiſted on foreign product, there would be a great fall of the price of bread-corn. But a great part of them have actually been during the war ſo employed in the Eaſt and Weſt Indies, our garriſons, on the continent, and in Ireland. To theſe are to be added, the ordinary and able ſeamen of the navy on many foreign ſtations; who having been ſea-faring men before, were chiefly ſubſiſted by the corn of this iſland, and are now chiefly ſupported by that of other countries: and there remains another conſiderable article to be brought to account, the ſupply of that part of the whole body of officers, which may be taken as permanently abſent; and who were before conſumers, not producers of corn. Thus on the aggregate it appears, if the quantity of corn raiſed be taken to be a little diminiſhed, the demand for it is reduced in a much greater ratio.

"* Price, Rev. Payments, v. ii, p. 178."

"And

"And in what is already ſaid, the anſwer to the laſt reaſon alledged to ſhow that war muſt raiſe the price of corn, is in a great meaſure anticipated. Our land and ſea-forces are greatly increaſed in war; and the augmentation, it is certain, is partly ſupplied by corn purchaſed by public contract; but in peace thoſe men had intirely been fed by corn purchaſed by themſelves of the farmers, or by private contract by millers and merchants; and, if a ſmall diminution of the product be admitted, the diminution of the purchaſes will counterbalance it. Beſides, the corn being purchaſed by great contractors to ſupply government, they will procure it cheaper than the conſumer, who buys his wheat of the farmer, or even than the merchant in extenſive buſineſs; which tends to keep the market lower.

"There remains to be conſidered only a ſingle allegation brought to ſhow that war raiſes the price of corn. It is contended "that war, by diminiſhing or ſuſpending the increaſe of the productive capital of the farmer, prevents his being able to break up and cultivate new lands, or improve the cultivation of old ones." But this may be produced as an inſtance to ſhow how ſpecioufly a poſition in its general terms may appear, which is totally contrary to fact. If war diminiſhes the capital of the farmers, it muſt affect equally thoſe who reſide near waſte lands proper for incloſure, and thoſe who do not. If the former ſo abound in capital, that the number of thoſe who can enter on the expenſive operation of breaking up waſte lands be, in war, increaſed beyond any example of a former term of peace, the latter have the ability of purſuing other improvements increaſed by the ſame proportion. It appears, on the beſt authority, that the number of the bills of incloſure in the latter half or five years of the laſt peace, exceeded that of the former, in the proportion of 17 to 10: now the number of theſe bills in that laſt term of five years was 173, and the annual average 34*; but in the firſt four years of war, or to the end of 1796, 283, and the yearly average 70†: theſe improvements in the laſt peace had exceeded all former precedents; but in war the farmers were able to command a capital ſufficient to execute more than twice as much: and they who had occaſion for money for improvements of another kind, in like manner either had it, or were able to acquire it with equal facility. War therefore had not, until the end of the year 1796, retarded the celerity with which improvements in agriculture were going on at the end of the peace: it was, in fact, from that term, greatly accelerated." P. 3.

From theſe arguments the author proceeds to proofs, and giving a complete table of the annual price of wheat for 106 years, which are divided into ſeveral ſucceſſive terms of war

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"* Eſtimate, Chalmers, 1794, p. 275. Bills for Incloſure and Draining, &c. the total of the laſt five years was 179. The incloſing bills of the period were 173.

"† Report of the Secret Committee of the Houſe of Lords, Appendix, No. 44, p. 245."

and peace, it appears on the whole, that in every term of peace, the rate of price has exceeded that of the preceding war, by more than 5 per cent. On the tables thus framed, the author makes the following reflections:

"Thoſe who loudly contend that war raiſes the price of corn, muſt at the ſame time admit, that the two different ſtates of peace and war, have different but permanent and natural effects on the rates of the market: and what thoſe effects are they cannot deny to be demonſtrated by the rates themſelves; nor that an average of 106 years is on a ſcale extenſive enough to exclude the effects of the accidents of ſeaſons. Or, in other words, that the number of years of great abundance and of great ſcarcity ſhall be found therein, in the ſame proportion to each other, which from natural cauſes unknown to us permanently obtains. And that therefore the above table exhibits to us what is the true nature of the effect of each ſtate, and its meaſure, indefinitely near the truth." P. 18.

It appears however in the table, that there was one term of peace out of five, that of 1713 to 1739, in which the average price of corn fell a trifle below that of the preceding war; and one of war, out of five alſo, in which the average was higher than in the preceding peace. Theſe anomalies are conſidered at large, and accounted for in the ſixth ſection. In the later ſections the author goes very deeply into the effects of the increaſe of gold and coin on the prices of all commodities; and the nature of the increaſe which has actually taken place in Europe during a century paſt. The general concluſion of the tract is this:

"From what is ſtated the concluſion is, that the effect of war is to reduce the price of wheat; and it is probable, by parity of reaſon, that of all the prime neceſſaries of life which are not directly taxed. And that the prices of wheat have exhibited in the time of no war any appearance of being affected by the circuitous effect of any taxes it has brought upon us*. And it will hardly be alledged that there is any thing in the nature or circumſtances of the preſent war, ſo far differing from all preceding wars ſince the abdication, as to render its effect diametrically oppoſite to all ſuch, or make it tend to advance prices. The true cauſes of the melancholy ſtate of the market are a deficiency of the product of laſt year, joined perhaps to ſome others; among which muſt be reckoned that ſpirit of ſpeculation, ſeaſons favourable to its effects never fail to excite. Whether its ſyſtem has not received great improvements, its combinations become more extenſive,

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"* Our taxes increaſed rapidly in the firſt century after the revolution; the price of wheat fell in the ſame manner; this indicates that taxes impoſed in war, have no effect on it in the following peace. (See Note A."

and

and its ſpirit more keen, are inquiries not purpoſed to be entered upon." P. 67.

The ſkill and accuracy of this author in ſuch inveſtigations and calculations, are too well known to require any particular eulogium in the preſent inſtance. They who are able to follow him in his proofs, will ſee the juſtneſs of them. They who chooſe to declaim in general terms on the effects of war, will pleaſe to recollect, that when they accuſe it of *raiſing the price of Corn*, they talk WITH THE FACT DIRECTLY AGAINST THEM*.

BRITISH CATALOGUE.

POETRY.

ART. 17. *Poems on various Occaſions; with Tranſlations from Authors in different Languages. Dedicated, by Permiſſion, to his Royal Highneſs Prince William of Glouceſter. By the Rev. W. Collier, Senior Fellow of Trinity College, Cambridge. In Two Volumes.* Crown 8vo. 12s. Cadell and Davies. 1800.

The habit of expreſſing his thoughts in ſome kind of verſe, has evidently been long formed by Mr. Collier. We ſhould have expected therefore that when he cloſed his Dedication with verſes, he would at leaſt have treated his patron with new lines; whereas, we find them, with only one or two verbal differences, in the 192nd page, and forming part of an addreſs on a Lady's Birth-day, written ſix years ago. The verſes are in general marked by a date at the end; by which it appears, that many of them have been written forty years. The firſt volume contains original Poems; the ſecond conſiſts of Tranſlations. Of the former, we ſhall ſelect a ſhort ſpecimen.

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* This remark is the more important, becauſe even within the City of London the truth does not appear to be underſtood; the Committee appointed by the Corporation of London to enquire into the riſe of proviſion, having been openly cenſured *in court*, for ſuppreſſing in their report all mention of the war, *which was aſſerted to be the leading cauſe of it.*

" SONNET.

Life is a warfare, where, 'mid pride and fear,
Contending paſſions agitate the heart;
Now Rage at random throws his haſty ſpear,
And now Suſpicion aims her ſecret dart;
Calm 'mid the tumult of theſe wide alarms,
Truth rears the bulwark of her ſteadfaſt ſhield;
Huſh'd in a moment is the din of arms,
And Peace in triumph reaſſerts the field.

The water thus, when in the vaſe inclos'd,
With hand unſteady to the light expos'd,
Scatters around in broken gleams the rays,
'Till by repoſe the balance it reſumes,
Then while the ſurface the fix'd beam illumes,
The ſun in perfect form its orb diſplays."

Mediocrity is the general character of Mr. Collier's Poems; below it they ſometimes fall, but they never gain a higher elevation. A few among them ſhould certainly have been omitted, for ſtronger reaſons than any which reſpect the compoſition. Some circumſtances relative to the publication might have made us rather unwilling to expreſs this opinion, had not the author ſo ſtrongly diſclaimed all deſire of fame or praiſe. Mr. C. appears occaſionally as a poet in Italian, as well as in Engliſh (ſee pp. 162 and 178, vol. i.) and with equal ſucceſs. There are two errata in as many lines of Greek, in the title-page; ποδυτροπον for πολυτροπον; and Ποικίλον, with a capital letter, for ποικιλον.

ART. 18. *Peter and Æſop, a St. Giles's Eclogue.* 4to. 2s. 6d. Murray and Highley. 1800.

This conſiſtent gentleman, thinking the two poets wrong for abuſing each other, takes the only way he could deviſe for being more certainly wrong, by abuſing them both. He who can place them at all on a level as writers, muſt have about as much ſkill in poetry as this Eclogue exhibits; and he who cannot diſtinguiſh between the juſtice that chaſtiſes a delinquent, and the malice that ſlanders merit, might as well not give his opinions to the public. Some Lawyer is violently attacked under the name of Scurra, probably as a further proof that the author diſlikes abuſe. His verſes are neither good enough nor bad enough to quote.

ART. 19. *Britannia's Tears, a Viſion.* *By A. Peterkin.* 4to. 12 pp. 1s. Hurſt, &c. 1800.

Mr. Peterkin has a peculiar attachment to hard words. He begins with " tenebrious", and, in the compaſs of twelve ſmall pages, contrives to introduce " Nepenthean" (wrongly accented) " circumambient"—" evulſe"—" predators"—" morbific"—" ſelf-adoptive"—" temerarious"—" illepid"—contritious"—and many others of great, if not equal, note. Britannia weeps becauſe of the war; but, having ſhed her tears, ſhe ſays,

" —This

" —This I ow'd the ſhades who climb yon ſkies;
The debt diſcharg'd I am myſelf again.
Since Manufactures thrive, and Trade excels,
Since Commerce to my ſhores directs her fleets;
Since Vigilance e'en embryo treaſon quells,
And wealth and grandeur grace my ſplendid ſtreets.

Since my unconquer'd navy ſtill retains
The Ocean's ſov'reignty, no more I'll ſigh;
But on that bounteous POWER who ever reigns,
For SAFETY, HAPPINESS, and PEACE rely."

This is pious and praiſeworthy. But by what rule of pronunciation Mr. P. makes *bowels* rhyme to *rolls*, in p. 5, it is not eaſy to gueſs. The caſe of poor Veſuvius is indeed hard:

" Conflictive elements evulſe his *bowels*."

This muſt be pronounced *bowls*, with the long ſound of O.

ART. 20. *The laſt dying Words of the Eighteenth Century, a Pindaric Ode. Giving a humourous and chronological Detail of all the remarkable Events, Faſhions, Characters, &c. &c. &c. in that Period. By Andrew Merry, Eſq.* 8vo. 50 pp. with a Frontiſpiece. 1s. 6d. Lee, 77, Fleet-Street. 1800.

The frontiſpiece has ſome humour, and exhibits the contraſt between ancient and modern faſhions. It is therefore the beſt part of the publication; which, except a few whimſical rhymes, has little to amuſe a purchaſer. Thus, of the French, the author ſays,

" It ſeems as if they did
Both miniſter and ſermon hate;
For they of theſe got rid,
And chapels did exterminate."

DRAMATIC.

ART. 21. *The Egyptian Feſtival, an Opera, in Three Acts: as performed at the Theatre Royal, Drury-Lane. Written by Andrew Franklin.* 8vo. 54 pp. 2s. Ridgway. 1800.

This author pleads hard for allowances to be made, for the diſadvantages of writing under the controul of the muſician and the machiniſt. We admit the plea to have ſome validity, and will allow the full benefit of it to him, if he will promiſe to write an original comedy poſſeſſing probability of plot, conſiſtency of character, humour without buffoonery, and other good qualities which are now almoſt forgotten. As a muſical and pantomimical piece, the preſent ſketch undoubtedly has merit.

ART.

ART. 22. *Macbeth: a Tragedy. Written by William Shakſpeare. With Notes and Emendations, by Harry Rowe, Trumpet-Major to the High-Sheriffs of Yorkſhire, and Maſter of a Puppet-ſhow.* 8vo. 112 pp. 2s. 6d. Vernor and Hood. 1799.

Whether Mr. Rowe be the real commentator in this edition of Macbeth, or whether ſome anonymous wag has made free with his name, not having the honour of the gentleman's acquaintance, we cannot preſume to judge. His ſtyle of commenting is, in general, that of altering the text of the author, according to his ideas of what would be better or more intelligible, which, with ſubmiſſion to ſome great authorities among editors of the Claſſics, is the worſt mode imaginable. On the puzzling word *avoint thee*, Mr. R. has, however, made a plauſible conjecture. It ſeems that the *rown-tree* (a northern appellation for the mountain aſh) has been ſuppoſed to be particularly pernicious to witches; which he proves by a paſſage from a Scotch ballad,

Crying that witches have no power,
Where there is *rown-tree* wood.

He propoſes therefore to read,

A rown-tree, witch! the rump-fed ronyon cries.

Thus, we preſume, as the witch has juſt ſaid "give me—", the ſailor's wife replies, "give thee a *rown-tree!*" Give thee that which is moſt pernicious to thy ſpecies. His remarks on *rump-fed* are certainly right; it means only *fat-rumped*. The remarks of the annotator, ſuch as they are, amount to no great number.

ART. 23. *The Farmer, in Two Acts. Performed at the Theatre Royal in Covent-Garden. By John O'Keefe, Eſq.* 8vo. 1s. Longman and Rees. 1800.

We are ſurpriſed to ſee *the Farmer*, as now firſt publiſhed. Its character has long been known. We ſhall not therefore expatiate upon it.

ART. 24. *The Tournament, a Tragedy; imitated from the celebrated German Drama, entitled Agnes Bernauer, which was written by a Nobleman of high Rank, and founded on a Fact that occurred in Bavaria, about the Year* 1435. *By Mariana Starke, Author of the Widow of Malabar, of Letters from Italy between the Years* 1792 *and* 1798. 8vo. 2s. Phillips. 1800.

Blank verſe of no very inferior conſtruction forms the dialogue of this Tragedy, which, with ſome attention, might have been fitted for the Engliſh ſtage. The abrupt and violent tranſitions of the German drama are very prevalent in it, nor is there any attempt at ſkilful diſcrimination of character; but Agnes is a beautiful picture of conſummate excellence, and we feel intereſted in her fate, amidſt all her rapid and wonderful changes of ſituation.

ART.

ART. 25. *The Orphans; or, Generous Lovers. An Opera, in Three Acts. Publiſhed for the Benefit of the Widows and Orphans of the Soldiers who fell in Holland. By Henry Shepherd, Eſq. Captain in the 49th Regiment.* 8vo. 94 pp. 3s. Egerton. 1800.

The changes of fortune, in this little drama, are ſomewhat ſudden and ſurpriſing; and the language, in the ſerious parts, approaches frequently too near to verſe, without being ſo. Yet it is by no means void of merit. Some features in the character of Williams are touched with ſkill, and a few of the ſongs are written with poetical taſte.

The author is not equally intelligible in his Preface. Speaking of the imitations of Metaſtaſio, he ſays, "I have endeavoured to bring the celebrated Italian dramatiſt down from courts, and camps, and palaces, to the humbler walks of private life. I have *imped* the buſkined ſtep without the accompaniment of the bloody dagger or poiſoned bowl; and to checquer the ſcene, aſſumed the walk of the humbler ſock, without *ſcaramouching* it in buffoonery and farce." Yet the piece is not an imitation of Metaſtaſio. What the word *imped* means in this ſentence is very doubtful.

NOVELS.

ART. 26. *Memoirs of Modern Philoſophers. In Three Volumes.* Crown 8vo. 15s. Cruttwell, Bath; Robinſons, London. 1800.

The Vagabond, written by Mr. Walker, and formerly commended by us (Brit. Crit. vol. xv, p. 432) and this Novel of the Modern Philoſophers, are formed upon the ſame deſign; that of ridiculing the extravagancies of ſeveral pretenders to wiſdom in the preſent times, particularly of Mr. Godwin. The wild and almoſt incredible abſurdities of that author's Political Juſtice (expoſed by us with ſome care in our firſt volume, p. 307, &c) afford ſo fair and open a ſubject for ridicule, that no man poſſeſſing any ſhare of humour could fail to raiſe a laugh, if ſo diſpoſed, at the expence of the fantaſtical ſpeculator. In this reſpect, both theſe publications are abundantly ſucceſsful; though we cannot but think the humour of the Vagabond the more delicate and refined. Bridgetina, in the preſent Novel, is ſuch a caricature as exceeds all probability, and almoſt all patience; and Mr. Glib talks only the cropped cant of the Road to Ruin, and ſuch ſtuff; the pleaſantry of which conſiſts in leaving out articles and pronouns. Mr. Myope greatly reſembles the ſublime Stupeo, but is drawn with leſs vigour. On the other hand, the villainy of Vallaton is well deſigned, and highly finiſhed. As a regular novel, the preſent has much more plot and more intereſt than the Vagabond. The good characters are given with admirable ſkill, and form a uſeful and a ſtriking contraſt to the bad. Many of the ſerious parts are of high merit. The cataſtrophe of Julia in particular is tremendous, but touched with a moſt judicious hand. Yet the triumph of the amiable girl over the ſuperficial philoſopher, in the Vagabond, gave us more pleaſure, and has in our opinion

nion more probability, than the ſtrange and unaccountable lapſe of Julia. We have heard it ſurmiſed, probably from its being printed at Bath, that the preſent Novel proceeds from the pen of the venerable Mr. Graves, author of the Spiritual Quixote, Euphroſyne, &c. Some paſſages ſeem to us a little to contradict that opinion, but we would not be too poſitive. Much of the work is certainly worthy of that able author. The Modern Philoſophers appear to us to have attracted the public attention more than the Vagabond; we have therefore been careful to compare them. Were we to add another feature to the compariſon, we ſhould ſay that Mr. Walker more completely expoſes the authors he attacks, than the preſent writer. His account of emigration to America is uſeful, becauſe touched with truth; and his imaginary ſociety of philoſophers is managed with a vein of high humour. Both novels however will be read, and both deſerve it.

ART. 27. *The Hiſtory of Rinaldo Rinaldini, Captain of Banditti. Tranſlated from the German of Vulvius. By T. Hinckley, Eſq. In Three Volumes.* 12mo. 12s. Longman. 1800.

There is matter enough in theſe volumes to have made them, with a moderate ſhare of dexterity, an intereſting performance; nor does the author appear to have been deficient in the neceſſary qualifications. But in compliance we ſuppoſe with the vitiated taſte of his time and country, he has introduced the contemptible machinery and jargon of philoſophy, magic, ghoſts, and one knows not what. The ſyſtematic repentance of the principal perſonage, appears to entitle him to a tranquil termination of his life; but at the moment when he is arrived ſafe at the haven where his readers wiſh him, he is ſtabbed by a man, of whoſe real character, ſituation, and motives, we are finally left in the dark. The tranſlator has performed his office ſufficiently well to entitle him to the commendation of eaſy, if not elegant writing.

MEDICINE.

ART. 28. *Reflections on the Cow-Pox, illuſtrated by Caſes to prove it an abſolute Security againſt the Small-Pox. Addreſſed to the Public, in a Letter to Dr. Jenner, from William Fermor, Eſq.* 8vo. 47 pp. 1s. Robinſons. 1800.

The author, who is a private gentleman, and not engaged in the practice of phyſic, has collected a conſiderable body of obſervations, confirming the opinion of Drs. Jenner, Woodville, Pearſon, &c. that the cow-pox completely guarantees, and ſecures the conſtitution from the infection of the ſmall-pox, and that it is a much milder and ſafer diſeaſe than the inoculated ſmall-pox. He ſeems to think the cow-pox originates in the matter of the greaſy heels of horſes, but does not tell the grounds of that nearly exploded opinion. He relates the caſes of eight perſons, who having been infected with the cow-pox, from milking cows, at various times, from five to fourteen or fifteen years back, who have been inoculated, under his direction, with the matter of

of the ſmall-pox, and were found to be incapable of being infected. He then gives a liſt of 326 perſons, who have been ſucceſsfully inoculated with cow-pox matter. "During the courſe of theſe experiments," he ſays, "upon ſo conſiderable a number of patients, of all ages, from eleven days to ſeventy-five years, no puſtule appeared on any of them, but on the inoculated part, except in two inſtances; a ſingle puſtule on the forehead of one, and one upon the arm of another. No ſickneſs of any conſequence enſued, nor any loſs of time from ordinary avocations. The diſorder was not communicated by contagion to any who refuſed to be inoculated. The ſymptoms which generally occurred, were a pain in the axilla, or in the head, ſometimes in both; but no nauſea, or any other conſtitutional illneſs. An efflorescence generally appeared about the punctured part, and ſometimes extended, though without pain, down the fore arm, and up to the ſhoulder. No medicine of any ſort was adminiſtered, nor had any of them any inflammation on their arms, that could create any uneaſineſs." P. 29. 173 of theſe patients were afterwards inoculated with ſmall-pox matter, but without producing the diſeaſe in any one of them. The author was aſſiſted in his experiments, he ſays, by many of the moſt learned profeſſors of the Univerſity of Oxford. By Dr. Wall, Sir Chriſtopher Pegge, Dr. Williams; by Mr. Groſvenor, Mr. Davis, Mr. Braine, Mr. Olley, and Mr. Watſon, ſurgeons; and by the Rev. Mr. Jenner.

We cannot help conſidering the teſtimony here adduced, as nearly complete in favour of the cow-pox. It produces no puſtules, except on the part inoculated; is not infectious, and is much milder and ſafer than the ſmall-pox, againſt the infection of which it is a perfect guard and ſecurity.

ART. 29. *Obſervations on Mr. Simmons's Detection, &c. Part II. By John Hull, M. D.* 8vo. 483 pp. The Two Parts, 9s. Bickerſtaff, London. 1800.

We are concerned at finding the caſe of Elizabeth Thompſon, which has been ſo largely diſcuſſed, again brought before the public, and made the principal ſubject of a large octavo volume. Nothing further, we preſume, can be now neceſſary, nor indeed ſeems poſſible to be brought forward, to ſhow the propriety of performing the Cæſarean ſection, in that unfortunate caſe, and conſequently to ſubſtantiate the neceſſity of ſometimes having recourſe to that operation.

The author has ſhown in this, as well as in former publications, that he is poſſeſſed of talents which might be more uſefully employed than in perpetuating a diſpute, in which the public are no longer intereſted, and in diſcuſſing a ſubject by which their feelings are unneceſſarily violated. He cannot be ſo Quixotic as to ſuppoſe, that by any arguments he will be able to gain the ſuffrages of every individual; he ſhould be content with that of the moſt eminent profeſſors, which he has already obtained. If Mr. Simmons, and a very few others, ſtill continue to maintain a different opinion, he may ſafely truſt to time, and further experience, which we have no doubt will make converts of them,

them likewiſe. The author has added deſcriptions of various female pelviſes, with ſome ingenious obſervations on their forms and dimenſions. Theſe are accompanied with delineations, and would not be eaſily underſtood without referring to them. Separated from the former, and largeſt part of the volume, they would make a uſeful publication.

DIVINITY.

ART. 30. *A Diſcourſe, delivered at Rotherhithe Church, May 26, 1799, for the Benefit of the Royal Humane Society, inſtituted for the Recovery of Perſons apparently dead, great Numbers of whom were preſent on the Occaſion. By the Rev. T. Haweis, LL. D. and M. D. Chaplain to the late Counteſs of Huntingdon, and Rector of All Saints, Aldwinkle, Northamptonſhire.* 8vo. 40 pp. 1s. Chapman. 1799.

The very occaſion on which theſe diſcourſes are periodically pronounced, ſhould alone be ſufficient to conciliate the favour of the moſt rigid cenſor. Two thouſand three hundred and nineteen perſons, reſcued within a few years from apparent diſſolution, by the bleſſing of Providence upon the endeavours of this Royal and truly Humane Society! But the preſent preacher, on Pſ. cxxxix, 14, (or we might rather ſay the orator) requires no ſuch indulgence. Sentiments like the following recommend his diſcourſe: "The time will admit only of a rapid glance over a ſubject nearly connected with our inſtitution: in which we propoſe among our nobleſt objects, not merely to reſcue the body from the grave, and to revive the vital flame, but if Divine Grace proſper our endeavours, to ſnatch the ſouls of many from the bitter pains of eternal death —to afford them a moment ſo precious to recover themſelves before they go hence, and are no more ſeen—and to urge the propriety, the neceſſity, the bleſſedneſs of devoting to Divine Glory the lives ſo eminently preſerved by his providential interpoſition." P. 14. In addreſſing the perſons reſtored to life, Dr. Haweis ſays, "It is not the poor addition of a few days, or months, or years, which is the object: one nobler, higher, is in view, a far more exceeding and eternal weight of glory: you muſt ſhortly return to the ſtate of inſenſibility from whence you have been reſcued, go down to the grave and ſee corruption; but the Goſpel of our great God and Saviour, Jeſus Chriſt, opens the gates of life and immortality. If we know, believe in, and love him, who died for us and roſe again, then, "though we be dead, yet ſhall we live; and whoſoever liveth and believeth in him, ſhall never die." P. 20. The following addreſs muſt be read with concern, not unmixed however with a hope, that it may call forth other benefactors: "Ye ſons and daughters of compaſſion, whoſe boſoms ſwell with the milk of human kindneſs, behold this delightful ſcene, and whilſt the tear of joy gliſtens in your eye, indulge the ſacred pleaſure of doing good, and receive the inſtant reward from the exerciſe itſelf of divine charity. We *need your help*, your liberal help. Our funds are nearly exhauſted, our claims increaſing. Shall I ſay, I am aſhamed to obſerve laſt year,

year, that the Treaſurer was in advance ninety-one pounds paid as the reward of life preſerved; and in the preſent only retains a trifling balance in his favour; or ſhall I rather rejoice with you in this bleſſed abundance of objects reſcued from deſtruction, and in the concluſive evidence thence reſulting of the utility of this inſtitution? Can it be imagined that our wants ſhould be known, and not be inſtantly liberally ſupplied?" P. 20.—"Brethren, I am pleading the cauſe of mankind: I adjure you in the name of humanity—by the love you bear your country—by the affection you feel to your neareſt relatives—by every tender ſenſibility now moving in your boſom—and, above all, by the duty you owe to the great Author of your Being, by whom you are ſo fearfully and wonderfully made, repleniſh our exhauſted reſources. Give, give! not grudgingly or of neceſſity, for God loveth a chearful giver."

ART. 31. *The Fall of Babylon; or the Harmony between Prophecy and Providence, in the Riſe, Duration, and Deſtruction of Antichriſt. A Sermon, delivered to the Independent Congregation, Long Buckby, Northamptonſhire. In which is conſidered the Opinions of the Rev. Dr. Valpy and E. King, Eſq. By William Moſeley.* 8vo. 42 pp. 1s. Button. 1799.

Mr. M. propoſes, after making a few preliminary obſervations (of which the chief is, that by "Babylon, Rome Chriſtian is intended,") to point out the "agreement between the predictions of Scripture, and the riſe, duration, and fall of Babylon, or Rome." P. 2. The texts produced to ſhow, that the *riſe* of Popery is propheſied of in Scripture, and that the prophecies correſpond with no other character in hiſtory than the Roman Pontiff, are Dan. vii, 8, 21, 25, xi, 36, 37; 2 Theſſ. ii, 3, 4; Rev. xiii, 1, 5, 7, xiv, 15. The preacher conſiders, 2ndly, the connection between prophecy and the *duration* of Antichriſt. This duration he fixes, with ſeveral commentators, at 1260 years. But in ſettling the commencement of the reign of Antichriſt, he acknowledges there is much difficulty. Lowman has fixed it in 756; Biſhop Newton in 727. "That the principle upon which theſe authors argued, and the data they choſe, were wrong, time has proved. For according to Fleming, Lowman, and others, he ought to have poſſeſſed his temporal power till the year 2016. And, according to Biſhop Newton, till the year 1987. Mede, and thoſe who have followed him, have fixed his riſe much earlier. Mede dates his riſe in the year 456. And, according to this, he muſt have fallen in the year 1716. Fleming, Lowman, and Newton, were in one extreme, and Mede in the other." P. 17. The preacher then chooſes the moſt memorable period between 456 and 756, and this he ſays is 606. Among his five reaſons for chooſing this period, the fourth is thus expreſſed: "4thly. Recent events have rendered this epoch more probable than any other. We have ſeen the Pope deſpoiled of his temporal authorities; but he ſtill fills the Papal chair. Secular authority was not neceſſary to conſtitute him a horn of little power at firſt, and taking this away does not terminate his reign. There is little proſpect of his reſtoration to temporal power; but whether the preſent Pontiff, or ſome of his ſucceſſors,

ſors, may not take, for a ſhort time, the pontifical chair again in Rome, is not yet certain. The judgments, however, with which the great city has been lately viſited, are probably included in the fifth vial. "And the fifth angel poured out his vial upon the ſeat of the beaſt, and his kingdom was full of darkneſs, and they gnawed their tongues for pain." Mede, Lowman, and Biſhop Newton, unite in ſaying this refers to a remarkable period, in which the power and authority of Antichriſt ſhall be diminiſhed. His very throne has been viſited in wrath; but he is ſtill alive, and ſtill maintains his eccleſiaſtical honours. The wounds, however, which he has received, are deadly, but his end is not yet. The vial may be 50 or 60 years running out; during which time, it is probable he will continue to experience a vaſt variety of painful providences; and after ſuffering many heavy judgments will be finally ſwept away. Is it likely that this event is, according to Fleming, above 200 years diſtant? Do not exiſting circumſtances ſtrongly favour the ſuppoſition, that not more than 70 years are yet to come?" P. 25. In a note at p. 28, the opinions of Dr. Valpy and Mr. King, who have fixed the riſe of Antichriſt in 538, are diligently conſidered, and are combated. This Sermon, or rather diſquiſition, is diſtinguiſhed by learning and cloſe argumentation.

ART. 32. *Two Sermons, preached before the Univerſity of Oxford, Feb.* 10, 1799. *An Attempt to explain by recent Events five of the ſeven Vials mentioned in the Revelation; and an Inquiry into the ſcriptural Signification of the Word* Bara. *By G. S. Faber, A. M. Fellow of Lincoln College, Oxford.* 8vo. 80 pp. 1s. 6d. Rivingtons, and Hatchard. 1799.

This ingenious and pious author, following the ſyſtem of Biſhop Newton, who contends that the Seals, the Trumpets, and the Vials, in the Revelation, are ſucceſſive and not parallel in point of time, endeavours to apply the firſt five of the latter ſeries to the events of the French Revolution. He proceeds with caution, and with a very laudable attention to the analogy of prophetic language, and certainly gives a degree of probability to his interpretation. Some objections however ſeem to remain. Particularly, we cannot conceive the French nation to be ſufficiently important to be typified by the Sun. Let his ſuggeſtions ſtill be conſidered. Every pious attempt towards interpretation, at this period, demands attention.

Mr. Faber's diſſertation on the word ברא *Bara*, proves, by very weighty arguments, that the word truly ſignifies *created from nothing*, and conſequently ſtands directly oppoſed to thoſe who wiſh to conſider Moſes as deſcribing a new arrangement of matter only, not a creation. This diſcourſe is alſo ſound and able.

ART. 33. *Spare Minutes, or Reſolved Meditations and Premeditated Reſolutions. Written by Arthur Warwick.* 12mo. 2s. 6d. Arch. 1799.

This is a republication, as we are told in the Advertiſement to the Reader, from the ſeventh edition of the work publiſhed in 1640. Of the original author, we find no account in any of our biographical col-

collections; he appears to have been a pious and intelligent man; and these Meditations, in the manner of Bruyere, are sufficiently interesting to justify their republication. The following is a specimen:—"There is nothing more certain than death, nothing more uncertain than the time of dying. I will therefore be prepared for that at all times, which may come at any time, and must come at one time or another. I shall not hasten my death by being always ready, but sweeten it; it makes me not die the sooner, but the better."

ART. 34. *A brief View of the Necessity and Truth of the Christian Revelation. By Thomas Hartwell Horne.* 12mo. 3s. 6d. Sael. 1800.

This agreeable little work is divided into two sections. The contents of the first, as the author modestly informs us, were, in their original state, notes made from different writers on the subject, and principally from Dr. Leland: the second is composed of materials selected chiefly from the Holy Scriptures. Mr. Horne satisfactorily proves the necessity of the Christian Revelation, from the state of religion in the ancient Heathen world; having done this, he demonstrates the existence of our Saviour from the united testimonies of authors, as well those that are friendly as those who are hostile to Christianity. The whole forms a convenient and useful manual for the young student, and may also be perused by the more experienced with edification and pleasure. The style is always easy, and sometimes very vigorous; the author's reading is extensive; and his observations and application of what he has read, sufficiently acute.

ART. 35. *A Sermon, preached in the Parish Church of Heddington, in the County of Wilts, on Wednesday the 12th of March, 1800, being the Day appointed for a General Fast. By the Rev. Richard Weaver, Master of the Boarding School, Chippenham, Wilts.* 8vo. 23 pp. 1s. Coombs, Chippenham; Macklin, London. 1800.

To the matter of this discourse nothing can be objected, the advice and exhortations in it being seasonable and good; to the form in which they are conveyed, with respect to compression of thought and vigour of style, much praise cannot conscientiously be extended.

ART. 36. *The Publications of the Religious Tract Society. Volume I.* 8vo. 1s. 9d. Rousseau. 1800.

This volume contains 27 tracts, few of them original, written by various hands. Some are recommended by the name of Dr. Watts. Of the good design of them there can be no doubt. The "Persuasive to public Worship" is a very useful tract. But we apprehend that the tendency of many among them is, to render men gloomy and unhappy by means of that, which, rightly understood and duly attended to, would make them more truly chearful and happy, than any thing else in this world can make them,—Religion.

ART.

ART. 37. *For the Defence of the Conſtitution in Church and State. A Sermon. By the Rev. Robert Luke, M. A. Curate of Clyſt St. Lawrence, in the County of Devon; and Fellow of Sydney Suſſex College, Cambridge.* 4to. 19 pp. 1s. Trewman, Exeter; Wilkie, London.

We recommend to this preacher, whoſe intentions are evidently very good, if he ſhould chooſe again to inſtruct the public, to ſelect ſome topic of diſcourſe leſs comprehenſive than that expreſſed in the title-page, and to adhere to the diſcuſſion of it with far greater cloſeneſs and preciſion.

ART. 38. *Reflections on the Revolution of a Century. A Sermon, preached at the Cathedral Church of Wells, on Sunday, June 22, 1800. By George Beaver, B. D. Rector of Trent in the County of Somerſet, and Weſt Stratford cum Frome Billet in the County of Dorſet.* 4to. 1s. Rivingtons. 1800.

The author has dexterouſly avoided the diſcuſſion of the queſtion about the century, and proceeds to point out the neceſſity of ſerious and pious meditations on the lapſe of time. His ſentiments are good, and his language animated, though ſomewhat inclined to be turgid and verboſe.

ART. 39. *Chriſt crucified the grand Theme of St. Paul's Miniſtry, illuſtrated in a Sermon preached at the Baptiſt Monthly Meeting, Auguſt 22, 1799, at Mr. Hutchin's Place of Worſhip, Unicorn-Yard, Southwark. By James Dore.* 8vo. 1s. Gurney. 1800.

This diſcourſe undertakes to prove, that the determination of St. Paul was wiſe, pious, generous, demonſtrative of an ardent zeal in the beſt of cauſes, and above all was well ſupported. The language of the preacher is generally vigorous; and though we object to a few ſcattered expreſſions which border on fanaticiſm, we doubt not that the publication of this diſcourſe will be highly acceptable to the author's hearers and friends. The moſt exceptionable paſſage in this reſpect is to be found at p. 25.

POLITICS.

ART. 40. *An Anſwer to a Pamphlet, entitled The Speech of the Earl of Clare, on the Subject of a Legiſlative Union between Great Britain and Ireland. By Henry Grattan, Eſq.* 8vo. 48 pp. 1s. Robinſons. 1800.

We have already*, on a former occaſion, expreſſed our opinion of a publication bearing the name of this gentleman, and we wiſh it were in our power to ſpeak more favourably of that which is now before

* See review of Mr. Grattan's Speech, vol. xv, p. 686.

us.

us. But the ſame intemperate vehemence of manner, the ſame bold ſophiſtry of argument, the ſame violations of candour, and the ſame diſguſting coarſeneſs of language which we remarked in the Speech aſcribed to this gentleman, are, in our opinion, too often diſcoverable in this pamphlet. It is not our deſign to enter into a full diſcuſſion of the points laid down in the able Speech of the Earl of Clare, and controverted in this Anſwer. On the hiſtorical part, and particularly as to the conduct of King James the Firſt in creating Iriſh boroughs, we would refer our readers to Dr. Duigenan's well-known Anſwer to Mr. Grattan's Addreſs; in which, if we do not greatly err, the controverſy, on this period of Iriſh hiſtory, is placed in a juſt point of view, and the conduct of King James fully juſtified. We will only add, that we cannot much admire the *conſiſtency* of that man, who, reprobating the creation of boroughs by James the Firſt, condemns ſtill more violently a meaſure which includes the abolition of all the moſt inſignificant of thoſe boroughs, and reſtores the preponderance to county repreſentation, ſo far as reſpects the Iriſh portion of the Parliament.

In arguing upon the Settlement of 1782, and the conduct of the Volunteers at that period, Mr. G. triumphantly puts the following queſtions: "Does any man mean to affirm, that we could have eſtabliſhed that claim without them? If ſo, he is a miſtater of the truth. Does any man mean to ſay, that the claim did not deſerve to be eſtabliſhed? If ſo, he is a *ſlave*; and in neither caſe does he deſerve an anſwer." Without admitting either of theſe haughty inferences, we might aſk to what, even if both were juſt, does the writer's argument amount? What, but to the old Jeſuitical doctrine, that "the end juſtifies the means?" The danger of ſuch an interference is, in effect, admitted by this gentleman; as he takes credit to himſelf and his party, for having ſucceſsfully reſiſted the further attempts made by the Volunteers on the freedom of Parliament. But what will he ſay to the precedent thus eſtabliſhed, of controuling Parliament by military bodies of men, and bodies (however reſpectable many of the individuals might be) unknown to the Conſtitution? The compariſon of this conduct with that of the Engliſh Barons who obtained Magna Charta (who had been *previouſly* driven into revolt by oppreſſions, and who did not overawe the *Legiſlature*, but themſelves formed a part of it) is groſsly inapplicable.

We will not follow this writer through his arguments on the effect of the Settlement of 1782, as the ſophiſtry of all ſuch arguments (which conſiſts in extending the word *final* beyond its rational or indeed poſſible meaning) has been often pointed out. To conſider it as abſolutely precluding any change in the mutual relation of the two kingdoms, however freely made on both ſides, or whatever neceſſity might require it, is a ſoleciſm in politics, and indeed in common ſenſe, which we did not conceive any man, of character for abilities, would be hardy enough to avow.

The remainder of this pamphlet conſiſts principally in a detail of political meaſures in Ireland for a long period, with regard to which the writer charges the Speech of Lord Clare with inconſiſtencies and miſrepreſentations. Reſpecting the great queſtion of the Union, there

is little argument. The writer all along *aſſumes* it to be a deſtruction of the Parliament of Ireland, and endeavours to involve his antagoniſt in contradictions, by quotations from ſome of his Speeches and other publications. But apparent inconſiſtencies in political opinion, are often ſatisfactorily reconciled by adverting to the different periods and circumſtances under which ſuch Speeches were made, or ſuch writings publiſhed.

In concluſion, Mr. G. calls in queſtion, or rather poſitively contradicts, ſeveral aſſertions reſpecting him in the Speech. Here the parties are at iſſue; and as we cannot be ſufficiently informed, as to ſuch minute and local facts, to form a judgment, we ſhall not even venture an opinion on the ſubject.

ART. 41. *The Speech of Thomas Goold, Eſq. in the Iriſh Houſe of Commons, Feb.* 14, 1800, *on the Subject of an incorporate Union of Great Britain and Ireland.* 8vo. 39 pp. 1s. 6d. Debrett. 1800.

At this late period, and after the Union with Ireland has been ſanctioned by the legiſlatures of both kingdoms, it would be idle to enter into any detailed examination of the tracts that we yet have to notice reſpecting it. Suffice it to ſay of the preſent Speech, that, with ſome ingenuity and eloquence, it contains a much greater proportion of violence and impatience. The Hon. Member, in the very outſet of this Speech, is made to declare, that *the Nation hates the Union, and it will not paſs.* So much for his gift of prophecy. In the argumentative part of the Speech, he chiefly relies on the incompetency of the Iriſh Parliament to the Union. Were it now uſeful, or even proper to diſcuſs this queſtion, we think we could ſhow ſeveral fallacies in this part of the Speech. The point is however more ably, and in ſome paſſages more ſpecioufly, argued, than in any publication which we have ſeen on the ſame ſide of the queſtion. Two difficulties, in particular, ſeem to puzzle the gentleman, namely, as to "what aſſembly is competent to agree to an Union, if Parliament is not;" and as to the precedent eſtabliſhed by the Union with Scotland, the illegality of which would invalidate every law paſſed ſince it took place. As to the firſt, he ſeems to admit, that the concurrence of the people would be a ſufficient ſanction, and to intimate that their opinions ſhould be expreſsly taken. But although, in a conteſt between parties, the ſentiment of the people may be indirectly obtained by a diſſolution of Parliament, we are yet to learn the conſtitutional mode of obtaining their direct deciſion, on a particular queſtion. Such a deciſion, we conceive, belongs only to their repreſentatives; who, whether they are choſen or not, according to the moſt perfect theory, muſt, in conjunction with the other branches of government, be deemed the only legiſlative power until another be eſtabliſhed. The contrary doctrine we perceive to be pregnant, not only with abſurdity, but danger, to every well-ordered ſtate. "Time and acquieſcence," this gentleman admits, have given validity to the Union with Scotland; which, he is obliged to contend, was illegal at firſt. This is ſome conſolation, for as there already ſeems to be a pretty general acquieſcence in the Iriſh Union, if

if it be not legal at this moment, it is becoming more and more ſo every day; and we heartily wiſh the Hon. Member (who is, we believe, a young man) will live to acknowledge both its expediency and validity.

ART. 42. *Obſervations on Dr. Duigenan's fair Repreſentation of the preſent political State of Ireland; particularly with reſpect to his Strictures on a Pamphlet, entitled The Caſe of Ireland reconſidered. By Patrick Lattin, Eſq.* 8vo. 128 pp. 2s. 6d. Debrett. 1800.

The ſubject of this controverſy includes ſo many conſiderations of high national importance, and peculiar delicacy, that we ſhall not hazard a deciſive opinion on its merits, or attempt to anticipate the deciſion of the Imperial Parliament, on a queſtion that probably will claim its early attention. Undoubtedly ſome of the opinions in Dr. Duigenan's work favour ſtrongly of religious prejudice, and are enforced with a coarſeneſs, and even aſperity of language, unuſual in modern controverſies. His antagoniſt has alſo ſhown an inconſiſtency between the opinion on this very queſtion, in his *Anſwer to Mr. Grattan*, and that which he enforces in his *Fair Repreſentation*. On the other hand, it can hardly be denied that ſome of his arguments on the danger of throwing down the laſt remaining barrier, by which the Proteſtant Eſtabliſhment in Ireland is ſecured; and admitting Roman Catholics to *all* the high offices of ſtate, and to ſeats in Parliament, deſerve conſideration. Previouſly to the Union, and ſuppoſing Ireland to have continued in a ſeparate ſtate, we are inclined to think ſuch a meaſure would have been fatal, not perhaps immediately, but in its conſequences to the Proteſtant church in that kingdom. Mr. Lattin urges the propriety of making the abolition of all civil diſtinctions, one of the terms of the Union. The Parliaments of the two kingdoms have thought otherwiſe. It remains to be ſeen what will be the deciſion of the united Parliaments. Thoſe whoſe inclination or duty it is to inform themſelves fully on this ſubject, will find it treated with ſome ability, and (for the moſt part) with temper, both in *The Caſe of Ireland reconſidered*, and in the work before us. The author writes indeed as an advocate, rather than as a judge; but he is an advocate whoſe candour claims attention, and whoſe energy of ſtyle, as well as extent of information, will, in a great degree, reward it.

ART. 43. *Short Strictures on a brief Examination of the Revenue, Commerce, and Manufactures of Great Britain, from* 1792 *to* 1799, *lately publiſhed by George Roſe, Eſq. By a Merchant.* 8vo. 23 pp. 1s. Jordan. 1800.

All in the Wrong is the device of this Merchant; who concludes, by aſſerting his belief, that "upon minute examination of the Honourable Secretary's figures and concluſions, they will not be found very profitable, either by the reſult of experience, or the evidence of facts." A ſpecimen of the Merchant's candour appears in this, that though he cannot deny the operation of the preſent *ſinking fund*, ſuppoſing it to

be continued, he will not allow it to be calculated upon, *becauſe Sir Robert Walpole ſeized on the ſinking fund of his time.* Therefore becauſe one miniſter did an act which defeated his own plans of finance, another who has ſeen that error, and has hitherto, under all temptations avoided it, is to be expected to do the ſame. Our exports he ſays are increaſed, not by ſupplying foreign markets, but by ſending the manufactures to places where our own fleets and armies are employed, ſo that we are in that reſpect paying ourſelves. But can the conſumption of our own people, in any ſituation, account for any great proportion of our exports? Certainly not. We muſt conclude that the *ſoi-diſant* Merchant, though conciſe, is not always candid or correct.

ART. 44. *Remarks on the Poſthumous Works of the late Right Hon. Edmund Burke, and on the Preface publiſhed by his Executors, the Doctors French Lawrence and Walker King.* 8vo. 65 pp. 1s. 6d. Debrett. 1797.

When we look at the date of this tract, we ſhould feel aſhamed that we had left it ſo long unnoticed, were it not that we are conſcious the omiſſion was unintentional, and that experience has long convinced us it is impoſſible ſo to conduct a literary journal as to ſecure to every publication, however ſhort or unimportant, its regularly and orderly place.

The object of the pamphlet before us is to ſhow, that the executors of Mr. Burke have, in a Preface to one of his poſthumous works, greatly over-rated his merit, and paſſed by or palliated his failings. Very little is ſaid on the ſubject of the firſt part of the title; namely, the Poſthumous Works of Mr. Burke. On the ſecond, the writer gives a comment both on the conduct of Mr. B. on ſeveral occaſions, and on the Preface by his Executors. In ſome parts of it, he certainly convicts them of partial repreſentations: but when was the account of a great man, by his ſurviving friends, free from partiality? Yet this pamphlet is, upon the whole, written with more candour, than we uſually meet with in publications of the ſame kind; though there appears, in two or three places, too great a diſpoſition to believe public rumours in oppoſition to the poſitive declarations of perſons ſo reſpectable as the executors of Mr. Burke. Of Mr. Burke's conduct during the King's indiſpoſition, we entertain the ſame ſentiments as this writer; but it was little worſe than the conduct of many others in Oppoſition, and of ſome who, on moſt other occaſions, have been ſupporters of adminiſtration. The great ſtain on Mr. Burke's public character is, in our opinion, the impeachment of Mr. Haſtings, and his mode of conducting it; but we cannot go ſo far as to aſſert, with this writer, that he did not believe in the enormities and oppreſſions which he ſo feelingly deſcribed. Neither can we agree that his penſion was given him as a reward for what the writer calls "dividing the Oppoſition." A very different motive (though denied by this author) might be alledged with much more probability, as well as candour, were it decent in a literary journal to enter into ſuch a diſcuſſion.

ART.

ART. 45. *The Dutch Expedition vindicated; with brief Observations on the Emigrants. To which is added, A Postscript, containing the Supplement to the Armistice concluded between His Royal Highness the Duke of York and General Brune.* 8vo. 36 pp. 1s. Stockdale. 1799.

Though the talk of the Dutch expedition has ceased, while this pamphlet has slept upon the shelf, it may still be of service to correct the false impressions which may have remained upon some minds, from the temporary misrepresentations of party. The account here given is fair, temperate, and sensible.

MISCELLANIES.

ART. 46. *The History of Ancient and Modern Ægypt, comprehending a View of the natural Phenomena, the Efforts of Genius and Art, and the moral, religious, commercial, and political Transactions of the Ægyptians; from the earliest Dawn of Intelligence, to the latest Period of authentic Information; comprising likewise a Comparison betwixt the Ancient and present State of Ægypt, and a philosophic View of those remarkable Productions connected with the History of that Country, from the most authentic Records. By J. Franklin, Esq.* 12mo. 5s. Johnson. 1800.

This is a convenient, cheap, and useful compilation; but in its present unfinished state we hardly see how it can answer the purpose of the publisher. One volume only is yet finished, and the public are generally averse to purchase imperfect works. We think this volume deserved a better map.

ART. 47. *A descriptive Tour and Guide to the Lakes, Caves, and Mountains, and other natural Curiosities in Cumberland, Westmoreland, Lancashire, and a Part of the West Riding of Yorkshire. By John Housman.* 8vo. 5s. Law. 1800.

This is one of the cheapest, most convenient, and most satisfactory Guide to the Lakes that we have yet seen. We have perused it with much pleasure, and recommend it to future *Tourists*. There are a number of plates of the relative situation of the Lakes; and, by way of Frontispiece, a well-finished engraving of Furness Abbey. The author has fixed a very moderate price on his volume, which, though containing only 224 pages, has so much letter-press in it, that a more experienced bookmaker would have extended it to at least 500. We have no doubt of its having a popular sale.

ART. 48. *An hiſtorical Deſcription of Ancient and Modern Rome; alſo of the Works of Art, particularly in Architecture, Sculpture, and Painting. To which are added, a Tour through the Cities and Towns in the Environs of that Metropolis; and an Account of the Antiquities found at Gabia; carefully collated with the beſt Authorities. By J. Salmon, Antiquary, late of Rome. In Two Volumes, embelliſhed with beautiful Engravings, from original Drawings. Volume II.* 8vo. 15s. Rivingtons. 1800.

We ſpoke of the firſt volume of this work leſs favourably than we could have wiſhed, in our 12th vol. p. 557. This ſecond volume is liable to the ſame objections. But the plates are taken from actual drawings, and their accuracy may be depended upon, and we think they are better executed in this than in the preceding volume. It is to be wiſhed, that they had not been quite ſo ſmall. The work will be found to give a faithful and ſatisfactory account of Rome and its environs, and muſt be a very acceptable manual for Engliſh travellers, when Engliſhmen can again viſit Rome with ſecurity.

ART. 49. *Journal of a Route to Nagpore, by the Way of Cuttæ, Burra-Sumber, and the Southern Bunjare Ghaut, in the Year* 1790; *with an Account of Nagpore; and a Journal from that Place to Benares, by the Soohagee Paſs. By Daniel Robinſon Leckie, Eſq. Illuſtrated with a Map.* 4to. 7s. Stockdale. 1800.

This Journal certainly repreſents the traveller's paſſing through places very imperfectly known to Europeans; but it is ſo dry and conciſe, that it will afford but little entertainment to general readers. It is, however, an addition to our ſtore of geographical knowledge, and as ſuch is acceptable. The ſame may be ſaid of the map; which, however, is on ſo ſmall a ſcale as to be of little importance, except to ſuch as may have occaſion to purſue the ſame route.

ART. 50. *The Lounger's Common-Place Book; or, miſcellaneous Anecdotes, a biographical, political, literary, and ſatirical Compilation. Volume IV.* 8vo. 309 pp. 7s. 6d. Kerby, Old Bond-ſtreet. 1799.

They who waſte that moſt valuable article Time, cannot be expected to take care of any thing ſo inferior in worth as money; the Loungers, conſequently, conſent to pay a price for their Common-Place Book, which no other perſons would give, and yet take off enough to encourage the continuation of the work. The author, however, to make ſome amends, improves as he proceeds; on ſeveral important points he candidly and laudably cries *peccavi*, and all his opinions are more temperate, more reaſonable, and more calculated for public benefit, than when he began his compilation. It is indeed at preſent unexceptionable. Having marked his former volumes with ſome degree of cenſure, we are happy to give a better character, when a better appears to be deſerved. The miſcellany is amuſing, and occaſionally ingenious. The allegory, in p. 40, is taken, with ſome alterations,

terations, from the Gentleman's Magazine, for 1753, p. 30, and is there ſigned Robert Noyes.

ART. 51. *Hints for Hiſtory, reſpecting the Attempt on the King's Life, 15th May, 1800. Publiſhed in the Hopes of increaſing the Fund for the Erection of the Naval Pillar. By the Rev. Sir Herbert Croft, Bart.* 8vo. 32 pp. 1s. 6d. Wright, Piccadilly. 1800.

We perfectly agree with Sir Herbert Croft, that the courage, magnanimity, and complete preſence of mind, manifeſted by his Majeſty at the moment of Hadfield's inſane attack upon his life, deſerve a moſt conſpicuous place in the pages of Hiſtory: and that nothing can do juſtice to them ſo entirely as the teſtimony of individuals, who can record the circumſtances exactly as they happened. No amplification, no exaggeration, is required. The ſimple truth has more dignity than all rhetorical phraſes, becauſe it exhibits a man, in the higheſt human ſituation, acting in the worthieſt manner under circumſtances the moſt trying and ſudden. The Rev. Baronet has done well in making an effort to preſerve this honourable teſtimony to the world:—he would have done better, if he had omitted the verſes for the new century. They are neither good nor indeed intelligible.

ART. 52. *A Vindication of the Principles upon which ſeveral Unitarian Chriſtians have formed themſelves into Societies, for the Purpoſe of avowing and recommending their Views of religious Doctrine by the Diſtribution of Books. In a Letter to* ——— ———. *By John Kentiſh.* 8vo. 53 pp. 1s. 6d. Johnſon. 1800.

This is a republication under a new title, with ſome "variations and additions," of a tract entitled, "a Letter to James White, Eſq. &c." noticed, we think juſtly, but not favourably, in our Review, vol. v, p. 308. Among the additions is a note, at p. 36, in which Mr. Burke is ſtyled "a chief inſtigator of the war which is deſolating and terrifying the continent of Europe." P. 36. An author muſt either of late have read little, or have barred his mind againſt evidence, who attributes the war to any man, or any ſet of men in Britain. If Mr. Burke inſtigated our countrymen (as we think he did moſt ſeaſonably and efficaciouſly) to *defend* themſelves againſt foreign as well as domeſtic enemies, he rendered a ſervice which ought to make his memory moſt dear to Britons.

ART. 53. *An Univerſal, Biographical, and Hiſtorical Dictionary, containing a faithful Account of the Lives, Actions, and Characters of the moſt eminent Perſons of all Ages and all Countries; alſo the Revolutions of States, and the Succeſſions of Sovereign Princes, ancient and modern. Collected from the beſt Authorities. By John Watkins, A. M. L. L. D.* 8vo. 10s. 6d. Philips. 1800.

Every biographical work muſt be unavoidably imperfect. Some accounts will be too contracted from want of authentic information, others will be too enlarged from private partiality and attachment; ſome lives will be introduced merely to ſwell the catalogue of names, others

others will be omitted, from ignorance or accident, which have claim to inſertion. Such is preciſely the character of this publication; the author finds fault with the late work, conſiſting of fifteen volumes, printed by the London Bookſellers, for various examples of omiſſion; but in return, has inſerted a multitude of names, ſome of no importance at all, and others of very queſtionable authority. The number of trifling and unintereſting additions is truly conſiderable; for example, the reader will find nine articles under the name Ariarathes, for none of which will any body care; but we do not ſee any account of the great ſcholar and critic Bengelius, for whom every body does care. Mr. Watkins has, however, produced an agreeable, but, like his predeceſſors in the ſame line, an imperfect book.

ART. 54. *Eſſays on Gothic Architecture, by the Rev. T. Warton, Rev J. Bentham, Captain Groſe, and the Rev. J. Milner; with a Letter to the Publiſher; illuſtrated with Ten Plates of Ornaments, &c. ſelected from ancient Buildings, calculated to exhibit the various Styles of different Periods.* 8vo. 8s. 6d. Taylor. 1800.

To remedy, in ſome degree, the want of an hiſtorical account of Gothic Architecture, the editor has collected and publiſhed the more popular Eſſays on the ſubject, by Meſſrs. Warton, Bentham, Groſe, and Milner. The Letter to the Publiſher points out the means neceſſary for further illuſtrating the eccleſiaſtical architecture of the middle ages. The preſent is a very elegant volume; and muſt be highly acceptable to all who are curious or converſant in this truly intereſting branch of antiquarian reſearch.

ART. 55. *Advice to the Editors of Newſpapers.* 8vo. 28 pp. 1s. Mac Pherſon. 1799.

Ironical counſel, given in the ſtyle of Swift's Directions to Servants. But this vehicle is now ſo worn by frequent uſe, that unleſs it be managed with ſingular art and ingenuity, it will not afford much pleaſure or amuſement. The preſent attempt is moderate; by far the beſt ingredient in the tract is Mr. Whitefoord's well known Letter on the Errata in Newſpapers, which is ſubjoined as an Appendix. It appeared originally in the Public Advertiſer, and has been ſince inſerted in the Foundling Hoſpital for Wit. A number of good puns, and much original humour, have made this performance well known to the friends of innocent mirth.

ART. 56. *Amuſing and inſtructive Converſations for Children. From the French of the Abbé Gualtier.* 12mo. 2s. Weſt and Hughes. 1800.

This book is exceedingly well adapted to its profeſſed object, and muſt add to the reputation which the Abbé Gualtier has already acquired in this uſeful province of literature.

ART.

ART. 57. *The World in Miniature; containing a curious and faithful Account of the Situation, Extent, Climate, Productions, Government, Population, Dreſs, Manners, Curioſities, &c. of the different Countries of the World, compiled from the beſt Authorities; with proper References to the moſt eſſential Rules of the French Language prefixed to the Work, and the Tranſlation of the difficult Words and idiomatic Expreſſions; a Book particularly uſeful to Students in Geography, Hiſtory, or the French Language.* 12mo. 251 pp. 3s. Hurſt, Paternoſter-Row. 1800.

This is ſtrictly a book of French exerciſes, with the advantage of being ſubſervient alſo to the ſtudy of geography. They who poſſeſs M. Hamel's Grammar, which has had an extenſive circulation, will of courſe wiſh to procure this; and they who conſult this book, will probably be ſufficiently pleaſed with the ingenuity of the author, to wiſh to know his Grammar.

ART. 58. *The Life of George Waſhington, late Preſident and Commander in Chief of the Armies of the United States of America; interſperſed with biographical Anecdotes of the moſt eminent Men who effected the American Revolution; dedicated (by Permiſſion) to the Right Honourable the Lord-Mayor. By John Corry.* 8vo. 228 pp. 3s. 6d. Kearſley. 1800.

The leading events in the life of General Waſhington are here delineated with tolerable accuracy; and, although there is little in this publication which may not be found in the newſpapers, and other periodical publications, of the reſpective times, yet this work may be uſeful, as bringing the whole of his life into one point of view, and may form a uſeful book of reference, until a more complete and elegant hiſtory of this diſtinguiſhed perſonage ſhall be produced. The author, though in general a warm panegyriſt of his hero, admits ſome faults in his conduct, and particularly blames his treatment of the gallant and unfortunate Major André. This part of his conduct has met with defenders among men, in other reſpects, by no means friendly to the cauſe of America. Yet, when we recollect that the war was at that period evidently near its cloſe, we cannot help thinking that, even if the American generals were obliged (from the circumſtances under which he was taken) to conſider that officer as a ſpy, the execution of their ſentence might at leaſt have been ſuſpended; in which caſe, on the concluſion of peace, he would of courſe have been releaſed. Very little is ſaid of the wiſe and patriotic conduct of General Waſhington in his civil capacity, and ſcarcely any thing of his ſpirited and ſteady oppoſition to French principles, and French factions, ſince the revolution in that kingdom. This is a great defect in the work before us; which, in other reſpects, is not, for a compilation of that kind, deſtitute of candour or information.

ART.

ART. 59. *Why are you a Churchman? A plain Queſtion, anſwered in a Dialogue between Mr. Fitz Adam and John Oakley.* 12mo. 4d. Hatchard. 1800.

This Dialogue between a gentleman and a peaſant, enables the moſt ignorant of the people to give a ſatisfactory anſwer to whoever inſidiouſly or otherwiſe ſhall enquire the motives of his being a churchman. It is drawn up in a neat and perſpicuous ſtyle, and contains a full refutation of many falſe doctrines, which the artful, the malignant, and ſeditious, are with indefatigable diligence endeavouring to propagate. We highly recommend this little tract, the author of which, as appears by the Preface, is a Mr. Drewitt of Chedder.

ART. 60. *A Letter to S. F. Waddington, Eſq. in Reply to his Appeal to the Britiſh Hop-Planters.* 8vo. 35 pp. Grant. 1800.

While any queſtion is depending in a Court of Juſtice, eſpecially when the proceedings are of a criminal nature, it would ill become critics to anticipate the deciſion. With theſe ſentiments we opened the pamphlet before us, intending to defer any notice of it till all the proſecutions againſt Mr. Waddington ſhould be cloſed. To our ſurpriſe, however, we find very little in it on the general queſtion, and that little is rather in favour of Mr. W. But the author very warmly expoſtulates with him for want of candour, and of juſtice, in his aſperſions on the hop-factors in general, and defends them from thoſe aſperſions. This pamphlet will therefore intereſt few, if any perſons, excepting thoſe in the trade. We think it right however to notice a very ignorant, or very malignant inſinuation, againſt a reſpectable public Board, the Commiſſioners of the Victualling Office, whom the writer ridiculouſly terms "the Commiſſioners of his Majeſty's Brewery at Deptford"; namely, that their declining to accept an offer of Mr. Waddington, to ſupply hops at 3 per cent. below the market price of the day, proceeded from a deſire to prefer ſome *friend* of their own. Such a contract as that ſaid to have been propoſed by Mr. W. would, we conceive, have been highly unbecoming for a public Board to make, with an individual ſuſpected, and even legally accuſed, of monopolizing an article of daily conſumption; as it would be a public encouragement and ſupport of ſuch a ſpeculation, and might be attended with a loſs, inſtead of a benefit, to government; it being often in the power of ſuch individuals to raiſe the market at their pleaſure.

ART. 61. *A Complete State of the Britiſh Revenue for the Year ending on the 5th Day of January, 1799; being an authentic Copy of the ſeveral official Accounts preſented to the Houſe of Commons, placed under the following Heads: Public Income, Public Expenditure, Public Funded Debt, and Reduction of the ſame, &c. &c. &c.* 8vo. 248 pp. 6s. Debrett.

The nature of this work is ſufficiently explained by its copious title-page; and its contents, though of ſmall account in a literary eſtimate, are in other reſpects *above* criticiſm.

ART.

ART. 62. *The Angler's Pocket-Book; or, complete Engliſh Angler: containing every Thing neceſſary in that Art; to which is prefixed, Nobbs's celebrated Treatiſe on the Art of Trolling.* 8vo. 1s. 6d. Weſt.

The cart is here literally put before the horſe, for this ſame Treatiſe on the Art of Trolling is not prefixed, but the laſt thing in the book. Of this celebrated Treatiſe we at leaſt have never heard; it ſeems to be a republication, and, by the quaintneſs of the ſtyle, not far removed from the time of honeſt Iſaac Walton. This may be conſidered as an uſeful Appendix to Walton, who has not much diſcuſſed the art of trolling. There is no date to this pamphlet.

FOREIGN CATALOGUE.

FRANCE.

ART. 63. *Eloge de* Montaigne, *par* Henriette Bourdic-Viot. 8vo. 105 pp.

This panegyric is divided into two parts, in which the author exhibits to the public admiration *Montaigne* as a philoſopher, a magiſtrate, and a private man.

We ſhall tranſcribe a paſſage or two, as ſpecimens of our author's manner.

" A peine ſorti de l'enfance, Montaigne gémiſſoit déjà en voyant le joug des préjugés s'appeſantir ſur nos têtes, et captiver en nous cette liberté ſans laquelle nous perdons et l'enthouſiaſme qui entreprend les grandes choſes, et la force qui les fait exécuter.

" Pour nous ſouſtraire à cette ſervitude, il nous démontre que nous ne devons rien admirer ſur parole; ne jamais décider qu'après l'examen; ne prononcer qu'avec circonſpection; douter, lorſque la vérité n'eſt pas ſuffiſamment connue; nous mettre en garde contre nos ſens ſi faciles à tromper, contre notre imagination, vrai microſcope de l'eſprit, qui groſſit tous les objets, contre les paſſions qui les voient moins comme ils ſont que comme elles déſirent qu'ils ſoient, contre l'aſcendant qu'exercent ſur nos ames l'éloquence perſuaſive du génie et la voix impérieuſe de l'exemple: tels ſont les principes philoſophiques de Montaigne."

" In the following extract the doctrine of the philoſopher is rapidly, but, we think, accurately repreſented.

" O vous,

" O vous, à qui la patrie a confié le ſoin de lui préparer des citoyens; liſez et reliſez le chapitre dans lequel Montaigne vous engage à augmenter dans vos élèves la force du corps qui influe tant ſur celle de l'ame, à les occuper moins des mots que du ſens des auteurs, à perfectionner leur jugement en les accoutumant à penſer et à juger les penſées des autres, à fortifier par des exemples les heureuſes diſpoſitions qu'ils doivent à leur conſtitution naturelle, et à les prémunir contre la ſuperſtition qui n'eſt que la religion des ames foibles.

" Ecrivains ſupérieurs, que la nature a deſtinés pour être les guides des autres hommes, n'oubliez jamais qu'un principe faux en morale peut faire le malheur de votre ſiècle et préparer celui des générations futures. Souvenez-vous qu'on ne peut affoiblir le reſpect dû à la divinité, ſans diminuer celui que réclament les lois, ſans relâcher le lien ſocial: la raiſon ne veut ni miracles, ni victimes; mais le cœur de l'homme veut un Dieu." *Eſpr. d. Journ.*

ART. 64. *Conſidérations ſur les avantages de l'exiſtence d'une dette publique, et ſur les meſures de finance qui, par leur concert et leur emploi ſimultané peuvent appeler aujourd'hui la confiance, et fixer le crédit de l'état.* Paris.

The author, without loſing ſight in this tract of the true maxims of credit, has particularly endeavoured to ſhow the advantages of a public debt, to analyſe its good effects, and to preſent it to the reader under every point of view in which it is poſſible to obſerve it.

" Enviſagez-la d'abord," ſays he, addreſſing himſelf to the governors of empires, " *comme une propriété ſacrée* commiſe à votre garde et à la foi de vos ſermens; et ſi, ſous cet aſpect religieux, elle n'obtenoit pas même tous vos hommages, qu'elle s'offre à vos regards ſous des conſidérations moins abſtraites, plus frappantes, et qui ſemblent ſe lier plus immédiatement à votre intérêt et à celui des peuples.

" Avec un peu de méditation, vous découvrirez aiſément dans la dette publique et dans le crédit qu'elle ſuppoſe;

" *Un moyen de circulation et de réproduction, un principe de mouvement et d'activité pour les capitaux de toute nature, un ſupplément même de capitaux et de valeur.*

" Vous y verrez *un lien fort et puiſſant d'attachement et de confiance entre le gouvernement et les ſujets de l'état.*

" Vous trouverez dans *le cours de la dette publique un régulateur de l'opinion générale ſur le compte du gouvernement, et par cela même une garantie de bonne adminiſtration;*

" *Une meſure conſtante de la valeur de toutes les autres propriétés;*

" *Un garant infaillible du ſuccès de toutes les grandes entrepriſes, de l'économie des moyens, et de la rapidité de l'exécution;*

" *Un modérateur irrécuſable des prétentions reſpectives du gouvernement et de ſes contractans dans tous les traités et marchés concernant le ſervice de l'état.*

" Vous verrez ſurtout dans la dette publique et dans l'exactitude de ſon ſervice, *un moyen d'aiſance pour les contribuables, d'accroiſſement dans le produit, et de célérité dans le recouvrement des impôts.*

" Enfin

" Enfin il n'échappera pas à votre attention que la valeur *des fonds publics dans un état eſt un indice éclatant et perpétuel du degrè de force et de puiſſance qu'il a à ſes ennemis ; ou à faire valoir dans tous ſes rapports extérieurs, commerciaux et politiques.*

" Et quand vous aurez ainſi paſſé en revue tous les bons offices que peut rendre le reſpect pour *la dette publique*, vous vous pénétrerez de cette penſée ſalutaire, que *la ſageſſe* elle-même, bornée à la ſimple manutention des revenus fixes d'un Empire, ne peut rien entreprendre de grand ; que c'eſt de ſon alliance avec le *crédit* que naiſſent tous les moyens de proſpérité et de gloire, et qu'il faut les honorer tous deux pour conduire un état à ſon plus haut point de grandeur."

He then develops in ſo many chapters the truth of theſe principles, and of theſe aſſertions, and diſcuſſes all the relations which exiſt between *the public debt* and *the general intereſt*, terminating his work by obſerving, that all the precepts delivered in it may be reduced to the following ſimple reaſoning :

" L'intérêt de *l'état* eſt toujours inſéparable de l'intérêt des *individus* ſoumis à ſes lois. La *fortune publique* ne peut pas s'accroître là où les *fortunes particulières* ſe détruiſent, et le principe de deſtruction et de ruine le plus univerſel et le plus actif des fortunes particulières eſt dans l'injuſtice, ou dans l'infidélité des gouvernemens." *Ibid.*

ART. 65. *Soirées littéraires, ou Melange de traductions nouvelles, des plus beaux morceaux de l'antiquité*, &c. *Tom. XVIII.* in 8vo. Paris.

The preſent volume of this very entertaining and variegated compilation contains, 1, an Introduction ; 2, a tranſlation and extracts from the three illuſtrious writers of Greece, known under the name of *Philoſtratus*, of which we have already an ancient tranſlation. Theſe pieces are the life of *Apollonius Tyanenſis*, the pictures, the heroides, the epiſtles ; laſtly, an analyſis of all the works of theſe three famous men ; 3, the firſt tranſlation which ever appeared in French of the elegant treatiſe of the jeſuit Vavaſſeur *de ludicrâ dictione* ; 4, a collection of inſtructive Notes on a number of Belgic and Batavian authors, moſt of whom are but little known ; 5, critiques on ſome of the lateſt publications. *Ibid.*

ITALY.

ART. 66. *Annales Hebræo-typographici ab An. MDI ad MDXL. Digeſſit notiſque hiſtoricis criticis inſtruxit* Joh. Bernhardus De Roſſi *Lingu. Orient. Profeſſor.* 70 pp. l. 4to. Parma.

This continuation, like the work itſelf, is divided into *three parts* ; the firſt of which points out, in chronological order, thoſe writings, 292 in number, where the year in which they were printed is expreſsly mentioned. The *ſecond diviſion* preſents thoſe, amounting to 49, to which there is no ſuch date. The *third* exhibits 185 articles, which ought, according to the author, on good grounds, to be excluded from

from theſe Annals. The whole concludes with a ſhort *alphabetical Index Auctorum et Operum.* The places of impreſſion are the following: *Augſpurg, Baſil, Bologna, Cologne, Complutum, Conſtantinople, Cracovia, Fani, Genoa, Hagenau, Iſny,* Leipzig, *Lyons, Mantua, Mentz, Oels, Ortona, Paris, Prague, Rimini, Salingiacum* (perhaps *Seligenſtadt*) *Theſſalonica, Trent, Tübingen, Venice, Wittenberg, Worms*; among which, in this continuation of the Annals, *Conſtantinople* and *Venice* moſt frequently appear.

GERMANY.

ART. 67. *Verſtand und Erfahrung. Eine Metakritick zur Kritik der reinen Vernunft.—Underſtanding and Experience. A metacritique on the* Critique of pure Reaſon. *By* J. G. Herder; the firſt volume xxxii, 479, and the ſecond 402 pp. in 8vo. Leipzig, 1799.

Within the laſt dozen years the philoſophical ſyſtem of *Kant* has made much noiſe in Germany; it has had a great number both of followers and opponents, among perſons the moſt diſtinguiſhed for the knowledge of the ſciences and of general literature. One of the principal objections made to it not only in Germany, but likewiſe in England and France, is the near reſemblance which it bears to the ſcholaſtic philoſophy, in the unintelligible and uſeleſsly latinized language which *Kant* and his diſciples employ. It was eaſy to foreſee that this ſyſtem would be attacked, eſpecially ſince the followers of *Kant* have wiſhed to be regarded excluſively as philoſophers, and to lay it down as a principle, that *extra ſcholam nulla ſalus.*

Mr. *Nicolai*, a bookſeller at Berlin, who in 1773, publiſhed what may in ſome reſpects be conſidered as a dangerous Romance, entituled *Sebaldus Nothanker*, has more than a year ago given another under the title of *Sempronius Gundibert*, in which he expoſes the doctrines of the Kantians, and points out the abſurd conſequences which the principles of their philoſophy would neceſſarily produce in the actions of thoſe who ſhould conform to them. In oppoſition to this, Mr. *Kant* printed a ſmall pamphlet *on the makers of books*, in which, inſtead of an anſwer to *Kant*, little is to be found but vague and indefinite accuſations.

The work of Mr. *Herder*, which we here announce, whilſt its object is nearly the ſame with that of Mr. *Nicolai*, differs from it, at the ſame time, in as much as it is directed immediately and ſolely againſt the writings of Mr. *K.* himſelf, not againſt thoſe of the Kantians, and as he employs in it either not all, or at leaſt very rarely, irony, but, on the contrary, ſerious diſcuſſion. His work is, ſays Mr. *Herder* himſelf, p. xvi of the Preface to the firſt volume, " a Metacritique on the *Critique of pure Reaſon*; the name explains itſelf, and the reader cannot but obſerve that it relates to a book, and not to the author; ſtill leſs to the talents or object of that author, but to the contents and effects of his work. Any one who would confound theſe ideas by ſubſti-

tuting

tuting the author in the place of the book, or the book in that of the author, can neither be acquainted with pure reaſon, criticiſm, or meta-criticiſm."

"This Metacritique," adds he, "has nothing to do with the commentators on the critical philoſophy, who have as yet appeared; the author has ſcarcely read any of them; but for upwards of thirty years he has known the principles from which the *Critique of pure Reaſon* has originated: *ſolus et totus pendet ab ore magiſtri.*"

That Mr. *Herder* may not be charged with having imperfectly comprehended, or diſfigured the ſenſe of his author, he has inſerted in his *Metacritique* the eſſential and entire paſſages from the *Critique of pure Reaſon*, which form the ſubject of diſcuſſion; theſe paſſages are likewiſe printed in a character different from what belongs to Mr. *Herder*, which is unqueſtionably the moſt judicious method that could have been adopted by him. He follows the author, ſtep by ſtep, beginning even with the title itſelf. *Jena ALZ.*

ART. 68. *Beyträge zur Geſchichte der Philoſophie herauſgegeben von* Ge. Guſt. Fülleborn. *Zehntes Stück.—Contributions to the Hiſtory of Philoſophy, by* G. G. Fülleborn. *Vol. X*; 282 pp. in 8vo. Jena and Leipzig, 1799. (20 gr.)

1, Ocellus *of* Lucania *on the Origin of the World, tranſlated and illuſtrated by* Bardili, p. 34. 2, Ocellus *of* Lucania *on the Laws*, a fragment from *Stobæus*, likewiſe rendered into German by *the ſame*, pp. 34–5. 3, *Spirit (Eſprit) of* Ocellus, by *the ſame*, p. 77. This tranſlation of *Ocellus* is a proper companion to that of *Timæus*, which was given in the preceding volume. The obſervations, p. 36–53, preſent partly illuſtrations of ſingle words, ſuch as φυσις, δοξα, λογος, νοησις, and partly corrections of the text, which are recommended by their ſimplicity. The third article conſiſts of a commentary on this work of *Ocellus*, which the author conſiders as genuine, and not, which we ſhould rather believe, as the production of ſome later writer. 4, *Fragments of an Introduction to an Hiſtory of Polities.* 5, *Further Additions to an Hiſtory of Phyſiognomy.* 6, *Different Ideas on the Subject of Morality, from modern Writers.* 7, *Diſcuſſion of ſome prevailing philoſophical Opinions of ancient and Modern Times.* 8, Anaxagoras *of Clazomenæ, an hiſtorical Diſſertation, by Profeſſor* F. A. Carus, as a ſequel to the Eſſay by the ſame author, *de Coſmotheoriæ Anaxagoreæ fontibus.* *Ibid.*

ART. 69. *Wörterbuch der Platoniſchen Philoſophie, von* Joh. Jak. Wagener, *Dr. d. Philoſ.—Dictionary of the Platonic Philoſophy, by* J. J. Wagener. lxxiii and 202 pp. 8vo. Göttingen, 1799.

An uſeful *commentarius perpetuus* to the works of *Plato*, which, however, is yet very far from being complete. The author had been more particularly led to the ſtudy of his writings, by the peruſal of *Tennemann's* excellent *Syſtem of the Platonic Philoſophy.* *Ibid.*

ART.

ART. 70. *Handbuch der bibliſchen Literatur, enthaltend, 1, bibliſche Archäologie, 2, Geographie, 3, Chronologie, 4, Genealogie, 5, Geſchichte, 6, Naturlehre und Naturgeſchichte, 7, Mythologie und Götzengeſchichte, 8, Alterthümer, 9, Kunſtgeſchichte, 10, Nachrichten von den bibliſchen Schriftſtellern, von* Joh. Joach. Bellermann, *ord. Prof. d. Theologie. Vierter Theil. Beſchluſs der bibliſchen Geographie, Afrika. Nebſt dem Regiſter über dieſe vier Theile.—Manual of Biblical Literature, containing, 1, Biblical Archæology, 2, Geography, 3, Chronology, 4, Genealogy, 5, Hiſtory, 6, Natural Philoſophy and Natural Hiſtory, 7, Mythology and the Hiſtory of Idolatry, 8, Antiquities, 9, the Hiſtory of the Arts, 10, Accounts of the Biblical Writers, by* J. J. Bellermann. *Vol. IV. Concluſion of Biblical Geography, Africa. Together with Indexes to theſe Four Volumes.* 534 pp. 8vo. Erfurt, 1799.

This laſt volume, which has yet been publiſhed, of a very valuable *Encyclopædic Manual of Biblical Knowledge*, is by the circumſtances of the times rendered peculiarly intereſting, ſince it contains the deſcription of Egypt, Ethiopia, Libya, Africa Minor, Numidia, and Mauritania. *Egypt* has likewiſe, as might be expected, been more eſpecially attended to in it, and in the accounts of the ancient monuments of that country, ſuch as Pompey's Pillar, the Pyramids, &c. Mr. *Bellermann* has availed himſelf of the lateſt Obſervations by *Norry*, &c. *Ibid.*

ART. 71. *Introductionis in N. T. capita ſelectiora, quibus in originem, ſcopum, et argumentum Evangeliorum et Actuum Apoſtolorum de novo inquiritur. Scripſit* N. E. Paulus, *Theol. D. et Prof. ordin.* 308 pp. 8vo. Jena, 1799.

We have here, under another title, a republication of the author's much approved Academical *programmata* and diſſertations, not, however, without conſiderable augmentations and improvements. The two firſt of theſe relate to the *Hiſtory of Cerinthus*. The ſubjects of the others are, 3, *De conſilio ac fine Joanni Apoſt. in ſcribendis ſuis evangelicis commentariis propoſito*; 4, *De origine Evangeliorum trium priorum e collatis Actuum apoſtolicorum indiciis aliiſque obſervationibus hiſtoricis certius definienda*; 5, *De conſilio quo ſcriptor in Actibus Apoſtolicis concinnandis ductus fuerit, deque loco et tempore ſcriptionis.* *Ibid.*

ART. 72. P. Ovidii Naſonis *Opera omnia, è recenſione* Burmanni: *curavit indiceſque rerum et verborum philologicos adjecit* Chr. Guil. Mitſcherlich. Tom. II. 548 pp. 8vo. Göttingen.

This volume contains the five laſt books of the *Metamorphoſes*, the *Faſti*, the *Libri Triſtium*, the *Epiſtolæ ex Ponto*, the *Ibis*, together with ſome fragments. As this edition is at preſent only recommended by its external appearance, we hope that Mr. *M.* will ſoon, by the publication of the *Clavis*, which he promiſes, give it that intrinſic value, which it may be expected to receive from an editor ſo well qualified for the undertaking. *Ibid.*

TURKEY.

TURKEY.

ART. 73. *Tableau des nouveaux Réglemens de l'Empire Ottoman compoſé par* Mahmoud Rayt Eſendi *ci devant Sécretaire de l'Ambaſſade Impériale près de la Cour d'Angleterre. Imprimé dans la nouvelle Imprimerie du Genie ſous la direction d'*Abdurrahman Eſendi *Profeſſeur de Geometrie et d'Algèbre.* 60 pp. in Fol. with many Plates. Conſtantinople.

The titles of the chapters, or diviſions, of which this book conſiſts are: 1, *Réglement pour les nouvelles branches des revenus publics*; 2, *Réglement pour les approviſionnement des Armées et de la Capitale*; 3, *Réglement pour les Janiſſaires*; 4, *Réglement pour les* Dgebedgys *(Munitionnaires)*; 5, *Réglement pour le Corps des* Toptchys *(Canoniers)*; 6, *Réglement pour la fabrication de la poudre*; 7, *Réglement pour les* Arabadgis *(Charretiers)*, or *valets d'artillerie*; 8, *Réglement pour les* Toptchi *et les* Arabadgis *à cheval*; 9, *Réglement pour l'ordre à obſerver dans une expédition de* Toptchis *et d'*Arabadgis; 10, *Réglement relatif au corps des Bombardiers*; 11, *Réglement pour le corps des Mineurs*—and of the new mathematical ſchool, in the firſt ſtory of which is the new Printing-Office, of which we have here a repreſentation, with the inſcription *Académie Royale des Sciences*; 12, *Réglement pour l'Amirauté*; 13, *Réglement pour les ſept chateaux ſitués à l'embouchure de la mer noire*; 14, *Réglement pour les quatre chateaux ſitués dans le canal*; and laſtly, 15, *Réglement pour le corps diſcipliné à l'Européenne.* All this, obſerves the author, is only a ſhort extract from the lateſt regulations and improvements, by which the reader will be enabled to form concluſions with reſpect to the reſt; *car c'eſt ainſi* (adds he) *qu'une ſeule goutte d'eau ſuffit pour indiquer l'exiſtence d'un fleuve d'ou elle découle.*

ACKNOWLEDGMENTS TO CORRESPONDENTS.

The little work mentioned by *A. M. M.* has certainly been by ſome accident miſlaid, if ever it reached us. Enquiry ſhall be made about it.

The commendations of *F. H.* cannot but be pleaſing to us: the approbation of the wiſe and good being a primary object of our wiſh. No life of *Cowper* has yet appeared; and his ſituation in his latter years gave little opportunity for finiſhing any plans he had formed. No poſthumous works of his have yet been publiſhed.

We certainly do not countenance the doctrine controverted by our ſenſible correſpondent *Ruſticus*, in the harſh and rigorous ſenſe which he aſſigns to it: and if one of our body has

inadvertently committed us by uſing expreſſions too ſtrong, we can only ſay, that we deſire a more favourable interpretation.

We know not of any publication ſuch as *Juvenis* enquires for. That which was announced in the year 1793, we believe has never appeared.

Among our Acknowledgments to Correſpondents, in our Review for September, we ſtated the information of *A Conſtant Reader of the Britiſh Critic*, "that the conſtable's charges are only paid out of the poor's-rate in the South of England, and *not in the North*." Another *Conſtant Reader* deſires to expreſs his aſtoniſhment at this information, and very properly refers us for the *Law*, on this point, to the Statute, 18 Geo. III. c. 19.

LITERARY INTELLIGENCE.

Mr. Maurice is now delivering to his ſubſcribers the ſeventh and concluding volume of his *Indian Antiquities*.

The *Rev. B. N. Turner*, author of *Infant Inſtitutes*, and ſeveral other publications of merit, is about to publiſh a volume of *Poems*, by ſubſcription. Among them will be compriſed Imitations of the characters of Theophraſtus.

The celebrated poet and naturaliſt, *René Richard Caſtel*, has lately publiſhed, at Paris, an elegant French edition of *Dr. Bloch's* admirable work on *Fiſhes*, in ten ſmall volumes, with 160 coloured plates; and we underſtand that a ſimilar work in Engliſh is now preparing for the preſs.

Mr. Murphy's Life of Garrick will be publiſhed by Wright in December. It will form two volumes in octavo. We earneſtly hope that the author will immediately proceed to the life of *Foote*; before the abundant anecdotes, which ſuch a life ought to furniſh, be irrecoverably loſt.

Mr. Cobbett, the celebrated *Peter Porcupine*, ſo often and ſo juſtly praiſed by us, is publiſhing an edition of his works. He is now ſettled in London; and the ſubſcription for his works meets with the patronage it deſerves.

A tranſlation of *The True Hiſtory of the Conqueſt of Mexico*, from the Spaniſh of *Bernal Diaz del Caſtillo*, will ſpeedily be publiſhed. The tranſlator is *Maurice Keating*, Eſq. M. P. for the county of Kildare.

The *Rev. Dr. Beeke*, well known for his able tracts on politics and finance, is preparing an important work on the population of the United Kingdoms.

Mr. Huddesford, the ingenious editor of *Salmagundi*, is about to publiſh an elegant volume of his own Poetry.